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W H O L E S O M E
A D V I C E

Against the ABUSE of

Hot Liquors,

PARTICULARLY OF

<i>Coffee,</i>	{	<i>Brandy,</i>
<i>Chocolate,</i>		A N D
<i>Tea,</i>		<i>Strong-Waters.</i>

WITH DIRECTIONS

To know what Constitutions they Suit,
and when the Use of them may be
Profitable or Hurtful.

By Dr. DUNCAN of the Faculty of *Montpelier*.

Done out of *French*.

L O N D O N,

Printed for *H. Rhodes* at the Star, the Corner of *Bride-Lane* in *Fleetstreet*, and *A. Bell* at the Cross-Keys
and Bible in *Cornhil*, near the *Royal-Exchange*. 1706.

W H O L E S O M E
A D V I C E

Asking the Advice of

Good Physicians

is particularly of

Great Importance

AND

Great Necessity

WITH DISTINCTION

TO KNOW WHICH OPINIONS THEY SHOULD
FOLLOW AND WHICH THEY SHOULD
REJECT OR REJECT.

BY DANIEL OLMSTEAD, M.D.

Done out of Hand

L O N D O N

Printed for W. Roper, at the Sign of the Crown, in
St. Martin's Lane, and at the Sign of the
Three Kings, in the Strand.

*To his most Serene Highness the
Landgrave Philip of Hesse,
Prince of Hersfeld, Count
of Catzenellebogen, Di-
etz, Ziegenhain, Nidda
and Schaumbourg, &c.*

My Lord,

THOUGH Your most Serene
Highness has no need of
the Advice given against In-
temperance, yet I take the Liberty
to dedicate this Book to Your High-
ness, as a Commendation of Your
Favourite Vertue. You will find
here Your own Character in that
which I give of the Wise Man, who
owes the Health of his Body and
Mind to his good Conduct; as one
of Your Glorious Ancestors found
his own Character, in that which
Balzac gave of an Accomplish'd
Prince in his *Aristippus*. To this

The DEDICATION.

Reason, which is common to Your most Serene Highness, with all other Wise Men, I might add others which are peculiar to Your Self. This Work being compos'd in Your Highnesses Family, may justly be call'd a Fruit that grew on Your own Soil; and therefore 'twould be a sort of Robbery to present it to any other Person: And in short, I should be inexcusable to lose this Opportunity of testifying what I owe to Your most Serene Highness, and of giving a Proof of that profound Respect which I have Vow'd to You during my whole Life, as becomes,

My Lord,

Your Most Humble

and Most Obedient Servant

Duncan.

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W H O L E S O M E
ADVICE

Against the A B U S E of

Hot Liquors,

And particularly of

Coffee, Chocolate and Tea.

C H A P. I.

*A General Consideration, by way of
Introduction.*

THERE'S nothing absolutely good, but
God, who is essential Goodness, the
chief Good, the inexhaustible Foun-
tain of all Good, and inaccessible by
any *Evil*. Among Creatures there's nothing
absolutely Bad, for they are all the Work-
manship of that infinitely good Being, who
B communi-

communicates to each of 'em some degree of that Goodness, of which he has always an infinite store. The quality of the Tree is known by that of the Fruit, says Truth it self in the Gospel. A good Tree can't bring forth bad Fruit. The streams of a good Fountain do ordinarily partake of its Goodness. All the Creatures are like so many streams of that Eternal Fountain, and therefore they bear its Character. Every Workman puts his Mark upon his Work: That of God the Creator of the Universe is Goodness. The Devil himself, the worst of all Creatures, cannot be intirely despoil'd of it: He wants Moral Goodness indeed, but not Metaphysical Goodness, which does not however make him worthy of the Panegyrick that a certain fanciful Author thought fit to write for him, perhaps from the same Principle, which made Men offer Incense to Tyrants, and obliges the *Indians* to build Altars to the Devil, in hopes to disarm his Malice. However, at the time of his Creation he had nothing Bad, for then the Creature had nothing but what was given it by God, who is infinitely Good. When that excellent Architect had finish'd the Magnificent Pallace of the Universe, which he built without any Materials, he review'd all the pieces of which he compos'd it, and as *Moses* tells us, He saw that all was good. It could not be otherwise, God sees Things as they are, because he made them, and knows the Good that he gave them.

But

But the Goodness of Creatures is not absolute, it relates only to certain Subjects, to the Preservation of which, it is design'd by the Author and Preserver of all Things. The Vanity of Man, who looks upon himself as the Center of the Creation, and the only Object of the Divine Bounty, makes him think that all that's Good in Nature is made for him; but were not his mistaken Pride stronger than his Reason, Experience might ere now have convinc'd him of the contrary. His Body is encompass'd with a vast number of others, capable of destroying him as well as of preserving him, according as he uses them Ill or Well: God makes the Preservation of our Health to depend upon our Temperance and Prudence. He rewards our practice of those Vertues by the Good they do us; and Intemperance carries its own Punishment along with it: It turns the wholesome Food and best Physick into Poison: It does more mischief to Men than Pestilence, War and Famine, according to the Latin Proverb, *Plures occidit gula quam Gladius*. Gluttony and Drunkenness destroys more than the Sword. To combat Intemperance is the Design of this Work: The Mouth is the principal Gate by which our Friends and Enemies enter, which occasion Health and Sicknes. It's hard to distinguish them. Sensuality, which lies in Ambush at the Entrance of that Cittadel, makes us frequently mistake the one for the other;

*Virtus sibi
propria Mer-
ces.*

*Vitium sibi
propria
pena.*

and the Pleasure we take in the use of a Thing, makes us commonly think it is profitable.

*Noli me
tangere.*

This, which was a true Rule in the State of Innocence, is become a false one, since our Rebellion. Pleasure did invite Man in the State of Innocence, to the use of things that were proper for his Preservation: The disagreeable Impression which hurtful Things made upon our Organs, was enough to inform us of their bad Qualities: That was a Natural Caveat which the Goodness of God bestow'd upon his Favourite; it was a Signal given him, to keep at a distance from such Things: *Touch me not*, was the Voice of all that was hurtful in Nature: And *Taste how good God is*, was the Language of all that was Good for us in Nature. The one was discover'd by its disagreeableness, and the other by its pleasantness. There was no Exception from this Rule, before *Adam's Fall*. God cannot Lie. And that would have been one, if by Pleasure he had giv'n us ground to expect Good from that which was only capable of doing us Hurt. He knew all Things thoroughly, because he made them. Had he made Things capable of pleasing Us, without forbidding the Use of them, that would have been as much as to say, that they are Good, though they be Bad. But since the Organs of our Body are corrupted with our Souls, the agreeable Impression that Objects make upon them

them is not always a Proof of their Goodness: Experience alone is able to dispel that Illusion, and to correct the false Judgment that Pleasure makes of it.

Nor is the disagreeable Impression that Objects make upon us always a Mark of their Bad Quality. Were we only to consult our depraved Taste, Coffee would quickly lose its Reputation, and be banish'd from the Catalogue of those good Things that tend to preserve Health. We must not believe that Partial Councillor Taste, which seeking nothing but Pleasure, never gives its Approbation to unpleasant Things, how useful soever they may be.

We ought then to be on our Guard against this Impostor, who diverts us from the use of Good Things, because disagreeable, and advises us to the Use of Bad Things, because pleasant. Reason inform'd by Experience, ought to correct the Evidence of this false Witness, and the Judgments that we make upon it: That's the Design of this Treatise, and to make a particular Essay upon this General Maxim, by describing the Good and Bad Use of Hot Things, and especially of *Coffee*, *Tea*, *Chocolat* and *Brandy*, of which abundance of Good has been said by some, and abundance of Ill by others.

C H A P. II.

*The Cause of the different Effects of
Coffee, Chocolate and Tea.*

The Cause
of the dif-
ferent Ef-
fects of
Coffee, &c.

THE Good and Bad Testimony which is given to those Things is founded upon their Effects, which are Healthful to those that use them Well, and pernicious to those that use them Ill. Their Friends do them a great deal of more Hurt than their Enemies, by drawing the Blame upon what they love, which ought only to fall upon themselves: Like a Partial Judge, who never thinks his Friend in the Wrong; they never impute to them the Hurt that they do, when abused. But this Conduct is only justifiable in part. To make it altogether Just, we not only acquit *Coffee, Chocolate and Tea* from the Charge that they don't deserve; for if they do any Mischief it's certainly not their Fault, but we must lay it upon those who make them prejudicial, by abusing them. They do them Wrong, by saying too much Good of 'em. Those who cry 'em down are never a whit more equitable than those who cry 'em up too much. They charge 'em with abundance of things they were never chargeable with; but their Enemies are always in the Wrong, they accuse 'em of abundance of things, of which

which they are not capable : Both however follow a blind Guide, I mean their Passions, which making them like themselves, render them incapable of perceiving the Good or Bad that is to be found in the Object of their Aversion or Affection. Those two Extrems are equally blameable. To avoid 'em we must follow the Council that *Phæbus* gave to *Phaeton*, betwixt two dangerous Roads to chuse the Middle way. A moderate use makes *Coffee*, *Chocolate* and *Tea* as healthful as Excess makes them hurtful. A judicious Physician may make great Advantage of 'em for the Cure of his Patients. To use them always, and never to use them, are two unreasonable Extremes. They don't deserve the Name of Poison no more than of *Panacea* : *Medio tiffimus ibis.* Those who give them the former, deprive those who believe it, of the Benefit they might receive by the Moderate use of them ; *Universal Medicine.* And those who give them the Latter deserve no more Credit than Harlequin the Mountebank, who undertakes to Cure all sorts of Pains with his Plaister. There are certain Constitutions to which *Coffee*, *Chocolate* and *Tea* never do Good. There are others to which they never almost do any Hurt. The Touchstone is Experience, which is much surer, than the Advice of the ablest Physician, whose Judgment is sometime sweigh'd by the Passion he has for or against some certain Drugs.

Physicians mix usually a Grain of their own Inclinations with their Prescriptions. *M. la*

Closure, a noted Physician of *Perigueux*, ordered *Coffee* to all his Patients, because he lov'd it mightily himself. *M. Barberac* the *Esculapius* of *Montpellier*, forbad it to his Patients, as if he could thereby have punish'd it for the Hurt it did him. A Physician that I know very well, is charg'd with forbidding it to his Patients, from the same Principle that inclin'd *Mahomet* to forbid Wine to the *Turks*. It's said, that false Prophet never drank of it without paying severely for it, because of his *Epilepsie*; and therefore he forbad it to his Followers, though they had not the same Reason to abstain from it. But since, as the old Proverb insinuates, the Sons of *Hippocrates* * dont hate Wine, that excellent Liquor is in no Hazard of being banish'd their Practice. But the Passion of him who gives the Advice is but a sorry Guarrantee for its Success. Nor are we on the other hand to value the Prohibitions of those, who have no other Ground for such Prohibition, but their own Aversion. And that we may not be impos'd upon either by the one or the other, it were to be wish'd, that every one knew his own Temper, and how he stands, with relation to the Bodies which encompass him, and enters into his own. An honest Man, said *Henry IV.* ought to know a little Divinity for his Salvation, a little Law for his Affairs, and a little Physick for his Health. I know not if he understood much of the last of these Faculties, but he gave sufficient proof, that he was very Ignorant

* A drunken Doctor, a fantastical Apothecary and vain Surgeon.

rant of the first. His Advice however was Good, though his Practice was Bad, as to the first Head: For the last, every one ought to study his own Constitution, in order to know it. That were the way to preserve the Health both of Body and Mind, did we attend carefully to Experience, it would quickly show us what is Good and what is Bad for us: The Effect that it produces in us is the surest Mark, and the Grand Rule of Physicians. But our Passions frequently impose upon us, and ascribe Hurt to that which did us Good, and Good to that which did us Hurt. Thus Vanity corrupts the Judgment of Men, they seldom approve, in their Profession, what they were not the first Advisers of: they Envy their Companions the Glory of Invention. To this Principle we are to ascribe all the declamations of *Fernel* against Mercury, and that of *Guy Patin* against Antimony; but both of them have done more Hurt to themselves than to those Medicines, or to their Fellow Physicians who prescrib'd them, since the good Success both of the one and the other has justify'd the Prescription: Mercury and Antimony have triumph'd over all their Enemies. The Eloquence of *Fernel* nor the agreeable stile of *Patin* have not been able to deprive them either of their Vertue or Credit; for notwithstanding those redoubtable Enemies, they continue to this Day to be the main Supports of Physick: The vast number of Cures that they have effected, are so many Trophies erected to their Glory, and the

Nosce teipsum. This Sentence ought be engraven in Letters of Gold upon the Doors of every Church.

the Patients they have Cur'd are so many Panegyristes who publish it, and unanswerably confute all that has been said against them with more Passion than Truth: We are not to charge to the Account of those Medicines the Hurt they have done in the Hands of ignorant Empiricks. A Knife ceases not to be a very useful Instrument, though it be very pernicious in the Hands of a Mad-man, who cuts his own Throat, or that of another with it. The best Medicines may become Poison when mis-applied. To make a good and wholesome Application, we must both perfectly know the Thing we apply, and what we apply it to; all the Difficulty of Physick consists in this knowledge; Yet ignorant Persons meddle in it without Scruple, and Sacrifice to their own Vanity, which makes them think themselves capable of giving good Advice, both the Life of their Patients, and their own Conscience, by extending too far that Sentence of *Terence*, *Omnes cum valemus optima consilia agrotis damus*. We all, when we are in Health, give excellent Advice to those that are Sick. A Physician is responsible to God for all the ill Advice he gives his Patients, though at the same time he is under a Necessity to give them Advice. His Patient will not be satisfy'd, if he leave him without prescribing something. I confess, that a wise Physician ought rather to propose the Cure than the Satisfaction of his Patient; but since the one frequently contributes to the other, the Physician is not to blame

blame, tho' he prescribe or allow things which can have no other share in the Cure, but the Satisfaction they give the Patient. A Physician is in the way of his Calling, when he gives Advice to those that are ill; but it does not follow that they are in their Calling, who neither know the Medicines they advise, or the Distemper or Constitution of the Person to whom they give Advice. The World abounds with People, who step out of the Bounds of their Vocation if they have any, to meddle with those of others, of which they know nothing, but it's a great chance if they hit right. Every Man ought to follow his own Business.

This good Order would prevent abundance of Injury that's done to Men. Disorder is a plentiful Source of Mischiefs, and none are greater than those occasioned by Voluptuousness, which creates in us an Aversion to good Things, because they are not pleasant; and an inclination to bad Things, because they please us: Both these things happen in the use of *Coffee*, *Chocolate* and *Tea*. The Bitterness of *Coffee* especially, offends those at first who are not us'd to it, and makes Voluptuousness its Enemy, which knows no other mark of Profit but Pleasure; and at last has found a way to make *Coffee* agreeable, not so much by Custom, as by the Mixture of Sugar, which lessens its Goodness by augmenting its Pleasantness. We may say, that Pleasure is the most usual Bait that Sensuality puts on its Hooks to catch dainty Persons, to whom

*Ne Sutor
ultra Crepi-
dam.*

*Id in Vi-
ta optimum
reputo, ut
ne quid Ni-
mis Terent.*

*Medium te-
nere beati.*

whom soon or late it sells their Pleasure at a high price. There was a Necessity to join with *Coffee*, this agreeable Poison, to bring it in vogue; and since it became pleasant, it's become pernicious by the Abuse of it. Excess never does good, and there's nothing better for Men than to avoid it. There's no Truth more universally acknowledg'd and less practis'd. Intemperance it self can't deny it, tho' it violates this Maxim every moment, *Coffee*, *Chocolate* and *Tea* were at first us'd only as Medicines while they continued unpleasant, but since they were made delicious with Sugar, they are become Poison. They are good for some Persons, but their Admirers will have them good for all; and being bad for some Persons, their Enemies will have them so to all. They are equally unjust, and the only way for us to avoid being so, is to keep the middle way. The one may be known by its opposition to the other, of which I am about to prescribe the just Boundaries. In doing which the Service will be so much the greater to the Publick, because the Use or Abuse of those Liquors is become almost universal. Towns, Villages, and all sorts of People, are in a manner over-flow'd by them, so that not to know them is reckoned barbarous. They are in all Societies, and to be found every where. Formerly none but Persons of Qualities or Estate had them, but now they are common to high and low, rich and poor; so that if they were poison, all Mankind would

would be poison'd; and if they be good Medicines all Men may reap Advantage by them, when they come to know the true Use of them.

It is no less important to know the Abuse of them, in order to avoid it, since it may become a Fountain of Diseases. This Knowledge is so much the more necessary, as the Distemper which its design'd to cure is common, and produc'd by an agreeable Cause. We are almost continually cheated by Pleasure. That's the Bait which Sensuality that fatal Syrene, which destroys three fourths of the World, makes use of to catch us: The Rat would not eat *Arsenic*, if it were not sugar'd. The most agreeable Poison then is the most dangerous. What's disagreeable gives us sufficient warning of its Malignity by its offensive Impression; and therefore such Persons as administer the same use to mix it with something that pleases the Taste. If they gave it by it self, it would do no hurt, because no body could swallow it down. If Pleasure did not deserve it as a Passport, it would be stopp'd at the Gate of the House where the Soul dwells.

*Mistent A-
conita No-
verca.*

Tho' as we have said, *Coffee*, *Chocolate* and *Tea*, are Remedies to abundance of People, they may be Poison to many others by accident. Nay, they are so when taken to excess, even to those who might not only use them without danger, but with Profit if they took them in moderation. Excess of them is hurtful to all sorts of People, and
it

Namq; voluptates commendat rarior Usus. it deprives them of the Pleasure they seek for in the Use of them. The only way to make the Pleasure lasting is to husband it.

*Omne tulit punctum
qui miscuit
utile dulci.*

The quality of *Coffee* makes it hurtful to all People whose Blood is sharp, too hot or too thin. They purchase their Pleasure in drinking it at a dear Rate. But it might be had much cheaper, if Men would make use of this wholesome Advice, which joins Profit with Pleasure. We would not deprive voluptuous Persons of their Idol, but we would hinder it from burning its adorers, as *Moloch* did. Those who are kill'd by Sensuality are its Victims, consum'd by its Fire, which Confections, Ragouts and strong Liquors kindle in the Entrails of those who abuse it, and make them a Burnt-offering. An intemperate Man is like a Candle lighted at both ends; its consum'd much sooner than that which is lighted only at one.

We live by a moderate Heat, and die most frequently by that which is Excessive. The great and little World are both condemn'd to perish by Fire. That which produc'd our Life will soon or late be the cause of our Death, let us manage it how we will. The Flame consumes the Oil, Tallow and Wax which preserve it; and so does the Vital Life consume the Radical Moisture which nourishes it. Voluptuousness blows that Fire continually, in order to make it a Flame, which is augmented by that of our Passion, by the violent Motion of
our

our Bodies or Minds, and by excessive Watching. Sensuality throws Oil into the Flame every Moment; it makes a Funeral Pile of Man's Body, and speedily reduces it to Ashes: It would continue longer, were the Fire that burnt it a small one; but it would seem we are afraid that it should last too long, and that we are pleas'd to see it speedily brought to an end, Voluptuousness is not satisfy'd only with putting Matches to it, but throws in burning Torches. Nay, Drink it self, which is design'd to moderate this Fire, is made use of to make it more violent, through Voluptuousness, which burns up by the Excess of *Wine, Brandy, Tea, Chocolate and Coffee*, the Entrails of those who prefer Pleasure to Health. The abuse of solid Food does certainly abundance of Hurt, but that of Drink does abundance more, because it is more delicious. The *Greeks* have represented this Truth by the Rivers of Hell. But People go seldom to Hell by Water, that Element is proper to moderate the Fire, an Excess of which is the most ordinary Cause of our Death. *Methuselah*, who liv'd near a 1000 Years, was a Water drinker, since *Noah* was the first who drank Wine. The Name of *Phlegeton*, one of the Rivers of Hell, coming from a word that signifies to Burn, denotes, That the Abuse of Hot Liquors contributes very much to People the Kingdom of Death.

* So the French call Brandy, in their own Language *L'Eau de Vie*.

† Its Name promises force, coming from the Latin word *Vis*, but the Abuse of it causes Weakness.

Aquavita * deserves a contrary Name, Intemperance has made it a Water of Death, or rather a Fire which burns the Entrails of those who abuse it. Nay, † Wine it self, which moderately taken, is the most Excellent of all Cordials, becomes Poison by Drunkenness. *Optimi corruptio pessima*. While Men contented themselves with such Drink as Nature had prepar'd for them, they had more Strength and Health. Those who usually drink nothing but Water, are ordinarily more Healthful, and Live longer, than those that drink Wine. Since *Noah*, who was the first that drank it, the Life of Man is become more short, and Diseases more frequent than before. So that *Pindar* had reason to say, That Water is a very good Thing, and that Fire is a consuming Principle. He follows the Hypothesis of those Philosophers, who assert Water to be the Principle of all Bodies. *The Seed of all Things is in Water*, said the chief of their Sect. This was, no doubt, an extravagant Opinion; but it is certain, that Water preserves the Life of Plants and Animals, since it's the Foundation of the Vital Juice of both. It was in this Respect that the Greek Poet call'd it the best of all Bodies. If he believ'd it to be the best of all Drink, he did not follow his Principles, because he mix'd none of it with his Wine. However, it's principally in this Sense, that I would allow it the Epithete which *Pindar* gives it. It is the wholesomest of all Drinks,

Drinks, it is a Curb to the excessive Heat that consumes us; our Bodies are nothing but a heap of Sulphur Spirits and Volatil Salts, the Union of which gives Life, and their Disunion or Consumption occasions Death. Fire can be to us no other than a consuming Principle, since it very soon dissipates that of our Substance, if it be not extremely Moderate. Are you laden with Powder, keep at a distance from the Fire. This Advice is very good, but very ill observed; we carry each of us a Barrel of Powder in our Bowels. Voluptuousness by its warm Ragouts and fiery Liquors which compose the true Phlegmon, sets fire to the Mine. We may justly say of it as *Davus* says in *Terence*, of *Pamphilus's* Mistress, It is an incendiary, keep your Body cool and it will always be in Health: Fire and Water ought to be join'd for the Conservation of Life and Health; but both the one and the other ought to keep within the bounds of Mediocrity, Life dies with the Fire of the Heart. The Fable of *Vesta* represents the Nature of Animals; the Breast is the Chappel, and the Soul the Vestal Virgin, which carefully watches the Fire of Life on pain of Death: But its notwithstanding true, that Water preserves this Fire. The Heart, which we may call the Lamp of Life, is enclos'd in a Case full of Water: It is every way like a Lamp, where a little Oil is poured upon a great deal of Water, both to retard the Consumption of the Oil, and to hinder the

*Accede ad
hanc ignem
& calefecit
plus Satis.*

Flame from being extinguish'd. The contrary to what I have said seems nevertheless to be true, because the Water found in the *Pericardium* is so small a Quantity, in proportion to the Blood, which the Cavities of the Heart contain, and answerable to the Oil of the Lamp.

But this Water, in which Nature seems to have plac'd the Heart, as in a Bath, lest it might over heat it self by its continual Motion, is seconded by that which is mix'd with the Blood. That which the Poets have said of the Sun of the great World, whose down-going they make to be in the Water, is verified in the Sun of the little World, he reposes in the Bosom of *Amphitrite*, which was the Name the Poets gave the Sea, and appears very proper to explain the Circulation of Humours in both Worlds. The Vital Oil of the Blood, which is the only Principle, or if we may say so, The Sun of the Life-material, is carried by the Water ; that is to say, by the Phlegm or Lympha upon which it swims : Without this Curb the Liquid Sulphur would kindle or burn at once, and consume it self as soon as Powder set on fire blows up a Magazine ; or like Oil thrown into a great Fire, where it can find no Moisture to retard its Consumption. Then to pour too hot Liquors into our Bodies is not to put Oil to the Lamp of Life, but to increase the Match which hasten the Consumption of the oily Moisture that

that nourishes the Vital Flame. It may be said almost of every Man, that he longs till his Oil be consumed and his Lamp extinguished, he hastens so much to consume his Store and to exhaust his Vital Juice or Moisture. But let us not be too forward, we shall die soon enough, we need not fear but our Lamp will extinguish sooner or later, notwithstanding all the Care we take to hinder it.

Temperance resembles the Vestal Virgin, who hinders the Extinction of the Lamp, or rather to speak Christian like, is like one of the Wise Virgins, that kept her Lamp burning till the arrival of the Bridegroom she expected. Intemperance, on the other hand, may be likened to one of the Foolish Virgins, which (for want of Oil) suffer'd her Lamp to go out. Nay, it doth worse, for it contributes to the Extinction of what we have, not only through Negligence, which hinders our making Provision for new Oil, or our Husbanding what we have by mixing of Water with it, which hinders its Consumption; but further, by its Excess, wastes in one Hour what perhaps would have lasted a whole Week.

Let us apply what we have here said in General, of all the other Objects of Intemperance, to the Abuse of *Coffee* in Particular; 'tis certainly a Match to that strange Fire which ought not to burn upon the Altar of our Hearts. The Prohibition which *Moses* made of it is very Moral, but we

make it Physical. Heat ceases to be Natural or Vital as soon as it begins to be excessive. 'Tis true, our Body is a living Furnace, but the Fire ought to be mild and moderate: As soon as it grows fierce or violent it ceases to be proper to assist the Operations of Life. Therefore the great Author of natural *Alchemy*, who works in this living Laboratory, has several means to bring this Heat to a Moderation.

He doth not satisfy himself with Refreshment that proceeds from Liquors poured into the Body, like Water thrown upon a hot Fire, to moderate its ardent Heat; but opens divers Passages in the living Furnace, whereby the Air is introduced. 'Tis true, this feeds the Fire, but it is also a Curb to the Heat. Who knows not that the best Furnaces are not proof against a long Reverberating Fire, as Chymists speak, just so the most robust Body would soon be destroyed by a violent Heat kindled in the Bowels: Our Life has no more redoubtable Enemy than the Fever, which is only an excessive Augmentation of that Heat, by which we live whilst its moderate. It occasions our Death when it passes the bounds of *Mediocrity*; to which *Horace* gives an honourable Epithete. There is no thing more necessary than Vital Heat, and all things that hinder it shorten Life, or at least make an alteration of Health. All hot Tempers are for the most part Sickly, Feeble, or short liv'd. Men live

*Auream
quis
Mediocrita-
tem diligit.*

a shorter time in hot Countries than in Cold; Men liv'd a great while longer when they were not acquainted with Ragouts, and other Hot Liquors. *Methuselah*, who lived almost a thousand Years, never made use of any. Malignant Feavers and the Pest it self, have made less Devastation in the Southern Parts of the World, since they began there to cool their Drink with Ice. We are not so strong in Summer as in Winter. All these Reflections make it apparent, how fatal the Excess of Heat is unto us. Yet I allow that Excess of Cold is a great deal more; it is the great Enemy of Nature in general, but more particularly to the Animal Nature, since it quenches the Spirits, hardens the Humours, and kills one half of what dies in Winter. The Root or Seed of small Plants, during this Season, preserve only a little Life, all that is above Ground becomes a Prey to Cold and Death. The other Plants, as Shrubs and Trees, discover their Feebleness by their pale Colour and the falling of their Leaves and other Ornaments. Some part of Animals, as Insects, die by the Rigour of the Cold; and this part of Nature is only reviv'd again by the Heat of the Spring. One part of Animals which is called Perfect, has much ado to defend their Lives from the Rigour of the Winter: We our selves are but half Alive without the help of warm Clothes, or a good Fire when Na-

ture is wholly benumb'd with Cold. The Frozen Zone is barren and almost inhabitable, but the Torrid is not so, as *Ovid* did imagine it to be, as well as some Geographers, who took more Notice of the general Causes of Heat than of the particular Causes of Refreshment that are found under the Line. But although the Excess of Cold be more Mortal than that of Heat, this ceases not to be a more ordinary Cause of Death than the other; we can defend our selves better against Cold than Heat; there is no want of Remedies against the last, especially when it is Actual: But we do not take precautions enough against this secret Fire, which the Schools call *Potential*: 'Tis an Enemy so much the more dangerous the more it is hid; we are in a Correspondence with it, because it is (if we may say so) in a League with Pleasure, which we scarcely ever refuse when it is offered unto us, and eagerly seek after it when it does not come of its own accord.

*Sampson
and Hercules.*

This Power of Voluptuousness is great, which draws all People after it. 'Tis the *Omphale* or *Dalila* which made the strongest and the most valiant of all Men that are found in Sacred or Prophane Histories, to become weak like Children. This delightful Impostor called Pleasure is ordinarily found with a Heat as secret as prejudicial in Ragouts, Sweet-Meats, and all other Dainties,

Dainties, in delicious Wines, in strong Liquors, in *Coffee*, *Tea*, *Chocolate*, and sweet Perfumes; 'tis in these delightful things that this charming Enemy lays these fatal Snares for us; this dangerous Syrene has the Looks and Charms of a beautiful Virgin, who (as the Poets imagine) joins the Charms of her Beauty with that of an enchanting Voice; but she hath a Fishes Tail or that of a Serpent, which denotes such Pleasures as are insipid or hurtful in the end. This cheating Female promises all that's delicious, but never keeps her word; she Ruins those she Flatters, her sweetest Presents are the most to be suspected, for one Moment of Pleasure brings ordinarily a thousand Torments. Early or late the Pleasure of *Coffee*, *Chocolate* and *Tea* will be dearly bought, if it carry us to Excess; any thing to me becomes suspicious when it serves as an Instrument to voluptuousness, which never will continue within the Limits of an Innocent Use, from which there is but few Steps to the Abuse of any thing: the Passage is very slippery, and it requires a Heroick Strength not to yield to the Force of Tentation. *Hercules* had not sufficient Strength, since the Pleasure he took with *Omphale* did very much Tarnish his Glory. The Pleasures of *Capua* debauched *Hannibal*. The firmest Mind cannot hold out against the Fire of Voluptuousness; it's only the Christian Hero's that can subdue this Monster: To van-

*Timeo Danaos
& dona
ferentes.
Brevis una
Voluptas
mille parit
Luctus.*

*In Lubri-
care fortis
est Athletæ.*

Parthus
versis Ani-
mosus equis,
Hor.

Nequid ni-
mis.

quish it they must follow the Method of the *Parthians*, who never fight but when they flee. Flee from Pleasure and you conquer it; but instead of avoiding it Men seek after it with a great deal of Eagerness; nay, it is the only thing which is coveted. We are ingenious in poisoning our selves; the Poison is refined to make it the more Fatal, the more pleasant it is. But that which makes the Extravagance of voluptuous Persons more is this, that it deprives them of Pleasure by their excessive Use of it; whereas they would have more, if they us'd it more seldom. If *Coffee*, *Tea* and *Chocolate* were taken but now and then, they would yield more Pleasure and never do Hurt. Wine, Tobacco, Sugar, and several other Things, which Sensuality abuses, have had the same Fate; being moderately used they prove very Good, but when they are abused they prove very Bad. The intemperance of Man has spoiled all the Gifts of Divine Goodness, by empoisoning Pleasures. 'Tis the part of Temperance to correct this Disorder, by keeping within the Limits of Moderation. The whole Race of Mankind agrees in this Truth, That too much spoils all, but their Practice contradicts their Theory. The former declares openly against all sorts of Excess, but the latter Authorizes it.

If any one would dive into the Thoughts of Men, they have nothing else to do, generally

nerally speaking, but to suppose the contrary of what they say or do, how happy should we be, did our Actions exactly answer our Light? It's agreed, that the good use of *Coffee*, *Chocolate* and *Tea* would be very beneficial to the World, and the Abuse thereof as destructive: Nevertheless we do abuse it, we are always desirous of Pleasures, Temperance doth not afford us enough, and we seek it of Intemperance, who sells it at a dear Rate, since it costs us our Health, not to say the Life and Salvation of the Voluptuous. We should therefore do them good Service, if we could moderate this Fury, by which they tear in pieces and burn up their own Bowels through an Excess of Pleasure: For let us not mistake our selves, almost all the Instruments of Voluptuousness are Materials for that Funeral Pile, which will very speedily consume those the Inslaves; or are rather so many Matches or Torches to set it on Fire. The very Water into which the *Coffee*, *Chocolate* and *Tea* is infus'd, contributes to this Conflagration. Our Natural Heat may sometimes be in a languishing Condition, and we may be strengthen'd by the moderate use of these things; in this case such an Advice as *St. Paul* gave to *Timothy*, concerning another Liquor, may very well be given; He bids him use a little Wine for his Stomachs sake. The smallness of the Quantity of bad things, renders them sometimes good. Physicians extract
 excellent

Optimi Cor-
ruptio pes-
sima.

excellent Medicines from the rankest Poy-
sons, but then they administer only a Grain
Mithridates made it almost his Nourishment,
because his Stomach had through Custom,
acquired Strength to digest it. An exces-
sive Quantity of the best of Things makes
them very bad, and the Corruption of those
Things is worse than that of others, which
are not so good. If then *Coffee*, *Ghocolate*
and *Tea* were as good as their passionate Fa-
vourites pretend they be, this would be a
very good Reason, why they should not
abuse em. God gives a proof of his Love
to Virtue by the Afflictions he hath intail'd
upon Vice.

He causes Intemperance to punish it self,
and gives us incouragement to practice Tem-
perance, by the Advantages we reap from it.
Health is the first Fruit, and the continu-
ance of Pleasure is the second: but Intem-
perance suddenly deprives us of both; Plea-
sure is preserved and lost with Health, which
is the principal Foundation of it. The
greatest Idol of the World is Voluptuous-
ness. Our Saviour Jesus Christ, whose
chief Design was to banish Idolatry, doth
likewise cry it down by his Morality, who
speaks of nothing so much as of Mortifica-
tion. *If any one will come after me, saith he,
let him take up his Cross and follow me.* You
shall have Trouble upon Earth, says he to his
first Disciples, Bitterness is no less healthful
to the Body than to the Soul. That of Re-
pentance (so necessary to Salvation) is re-
presented

presented by the bitter Herbs with which the *Israelites* eat the Paffeover. The delights of Sin, the more agreeable they are in themselves, are so much the more dangerous Poyson to the Soul: Pleasure is the fatal Bait which deludes us to swallow the Hook by which the Enemy of our Life and Salvation doth catch us; 'tis a Serpent lurking under the Flowers or the Enamel of a pleasant Meadow, that therefore which makes *Coffee*, *Ghocolate* and *Tea* to be so much admired, ought to be the Cause why it should be hated, or at least suspected by those that abuse it: Pleasure was both Innocent and Healthful before Sin, which has made it Criminal and Hurtful. It was Innocent because the Work of God, who invited us by this Charm to the use of Things proper for our Preservation: It was also Healthful, because it inclin'd Mankind to Good, both Moral and Natural. Join Pleasure and Obedience together, and you shall never be disobeyed, if Disobedience dont promise a greater Pleasure. School Masters use, by small Rewards, to incourage their Scholars to do their Duty. This Conduct is very becoming the Wisdom and Goodness of God, who desires no forc'd Obedience. He calls his Church a Free People, insomuch that their Obedience hath no other Motive but the Inclination and Love which the Servant bears for the Master.

The Ape of the Divinity, I mean the Devil, endeavours also to seduce Mankind by Pleasures: 'Tis the Sugar or Honey with
which

which he qualifies his Poison to make us take it ; he has a Design against the Life of the Body as well as against that of the Soul ; he kills both by a delightful Poison that promises as much Benefit as it causes Ruine ; he is both a Liar and a Murderer from the Beginning, according to the Testimony given of him by the Holy Ghost. The second of those Qualities depends upon the first ; it was meerly through Lies that he poison'd all Mankind in the Persons of our first Parents. You shall be so far from dying, says he, if you eat of the Forbidden Fruit, that you shall become in Knowledge and Happiness like unto God. This Lie impoison'd the Spring of Human Life both Spiritual and Corporal ; it had not been so fatal without Allurements of Pleasure which baited the Hook. This Fruit tempted *Eve* and her Husband by its charming Beauty. Here we see Pleasure in League with the profess'd Enemy of our Lives and Salvation : This League is still in force ; the Devil finds it too much for his Interest not to continue it, he sweetens his Poison to make it agreeable, and thereby so much the more dangerous, he makes it up of the best of Things to allure us to the Abuse of 'em, through the Pleasure we take in 'em. The Excess which he makes us commit, changes many things into Poison, which Voluptuousness being in League with Ignorance, imposes upon us as Universal Medicines. *Wine*, all sorts of strong Liquors, *Coffee*, *Tea*, *Chocolate*, *Sugar*, *Spicery* and *Tobacco*,

Tobacco, do as much Hurt in the World by the Abuse of them, occasion'd by Voluptuousness, as they might do good, if moderately used. Pleasure is our only darling, which we strive to obtain at any Price, nay at the Hazard of Life and Salvation; let it cost what it will its never thought too dear; we are always in hopes to obtain it at an easy rate: It will do you no Hurt, says Voluptuousness, if this hope of Impunity will not determine you to take it, this dangerous Syrene shall soon add Promises of some great Advantage; by telling you, it will do you a great deal of good. Hope and Fear are the two great Springs by which our Hearts are moved, it takes away the fear of Danger by Promises of Impunity. What appearance do you see (said Pleasure by the Mouth of the Serpent) that you shall die: Doth not the Beauty of this Fruit assure you that it's good, if God, by presenting this charming Object to your view, should tempt you, that would be to sollicite you to commit that Evil which he himself did forbid.

But it is not enough to take away the fear of Punishment, he joins with it the hopes of a great Good to make the Temptation more efficacious; for, says he, you shall be like unto God knowing both Good and Evil. The Tempter always follows one and the same Method, he will not rest satisfied to tell you that these things which are agreeable are Innocent, but promises moreover that they shall be beneficial.

*Omne Tulie
punctum qui
miscuit utri-
te Dulci.*

Satan

Satan joins these Qualities together very exactly in his Promises, but not at all in the Execution; he would be very sorry they should be join'd there; he never promises seeming Good, but to do some Mischief in reality: He begins with making us believe, that *Coffee*, *Chocolate* and *Tea* will do us no Hurt, however we abuse 'em: And to persuade us the better, he joins Pleasure, a most sensible Argument, which commonly carries the Victory. If Experience acquit him of his Promise (as it commonly does at first) because we do not yet take so much Pleasure in it as may tempt us to any great abuse of it, the Success of that encourages him to make us larger Promises.

*Mobilitate
viget vires
que acqui-
rit eundo.*

It will (says he) do you a great deal of Good, his boldness is always on the growing Hand, he is liberal and prodigal of his Promises; I will give thee all the Kingdoms of the World, and the Glories thereof, said this rebellious Slave once to his Master, whom he knew not, I will give thee Health and Strength joined with Pleasure, says he, at every Moment to the Voluptuous, if you often drink *Wine*, *Brandy*, *Coffee*, *Chocolate* and *Tea*: They are universal Remedies and no wise poisonous: Are you Sick, take it for a Cure? Are you well, take it to confirm your Health? He adds subtilty to Malice and sophistry to Experience.

*C'est Arte-
quin Char-
latan du
pout neuf.*

The Devil is a mischievous Empirick and a cursed Sophister; here is a proof of it: *Coffee*, *Tea*, *Chocolate*, *Brandy* and *Sugar*, are good

good for some, therefore they must be so to all ; it does good sometimes, therefore it does good at all times. This is a bad way of arguing, and who is it but may easily discover the falsity of this Argument ; for all Constitutions are not fitted to receive equal Benefits from the same Cause which produces upon the same subject different Operations, according to the different Disposition it finds them in. That which *Coffee*, *Ghocolate* and *Tea* finds in those that use 'em modifies and diversifies their Operation ; they incommode those who are too hot, and give ease to those that are of a contrary Temper : And according as one and the same Person may often find himself in these two different Conditions, so he may at several times receive Good or Hurt, Ease or Disturbance. But if it does not Good at all times it never fails to afford Pleasure, and that is the only thing I seek, says the Voluptuous, though with a great deal of less Reason than the Haughty Stoick, who said as much of the Gout as this Man doth of Pleasures, You may do what you will, you shall never make me speak Evil of you ; he esteems all that affords Pleasure to be good, and that which he doth not, he reckons to be bad ; his Heart is cheated by his Appetite, and both of them by the Senses where Voluptuousness lies in Ambush, after having corrupted the Guards which Nature had placed at the entrance of the House of our Soul, to wait for its Preservation, by turning back that which
may

may destroy it, and introducing that which may preserve it: Of the Bodies that surround it, some never enter but they do Mischief; These are the Poisons which the Senses ought to throw out, as Mortal Enemies to the place which they guard: But they are unfaithful Watchmen, and are often in Correspondence with the Enemy to deliver it up; they suffer themselves to be corrupted by the Pleasures that are offered them; they are the *Sinon* which perswade the *Trojans* to introduce the *Grecians* into their City. There are other Bodies which seldom unite with ours, without doing us Good, as well as giving us Pleasure; these are our Food which is not however always profitable, as *Hippocrates* tells us, The more you feed a Man that is sick, the more you augment his Distemper. Wine, which is the most excellent of all Liquors, sometimes does Good and sometimes does Hurt, according as it has been taken in Season or otherwise; and is it likely that *Coffee*, *Chocolate* and *Tea*, who are not so good as Wine by far, can be good at all Times and to all sorts of Persons, reckon them what you please, Food or Physick, it will never do, because there's nothing that will suit all Mankind, nor agree always with those with whom it hath sometimes agreed. There's one thing only that is good at all times to all Mankind, and that is *the Grace of God*; nothing was ever created that deserves such an Encomium; and why do we give it to *Coffee*? It is a piece of Idolatry, if this Attribute

Data tempo-
re profuit.
& data non
apto tempo-
re Vina No-
cent.

tribute be incommunicable to the Creature, the name of all Good is without doubt Hyperbolical when ascribed to the Creature. A Plant is so called but very undeservedly ; 'tis only the Divine Essence that merits it ; the Passions of Men makes it communicable however to things that afford them Pleasure. Those that are in love with *Tea*, *Chocolate* and *Wine*, or with any other thing, make it their Idol, because of the Esteem they have for it and call it all Good : But as it can do no Good but when it communicates its Qualities to our Bodies, so it cannot but be pernicious to those that have no occasion for any such Alteration.

Suppose *Coffee*, *Chocolate* and *Tea* to be either Cold or Hot, which of them you please, it cannot but be destructive to such as are Cold or Hot enough already, If *Coffee* be subtil it must needs be hurtful to Cholerick Persons whose Humours and Spirits are too subtil already ; and if it be thick or gross those that are of Phlegmatical and Melancholy Constitutions, over whose Humours and Spirits that Quality has too much Power, can never have any Benefit by it. It is full of Volatil Parts which make up the Principle of Life and Health ; therefore we cannot take too much of it. A very pretty Consequence. We boldly deny it, though with some Restriction, we agree as to the Principle. It is true, that *Coffee* has a great many Volatil Parts, the strong smell it issues when Ground, is a convincing Evidence of it. It's true, that the

*Pondere
mensura
numero
Deus omnia
fecit.*

Volatile Spirits is the principal Cause of our Life ; but it's false, that we cannot have too much of 'em in our Bodies, God makes all things by Number, Weight and Measure. Our Life and Health demand a certain Quantity of what is fix'd and Volatile, but what is beyond that occasions either Death or Diseases. Our Preservation hath its dependency upon the Quality or a certain proportion of these two Principles which are like the two Scales in a Ballance, when the one goes up the other goes down. Too much fixed occasions to slow a Circulation, which together with Life it self, will soon have an end, by concealing the Humours and stopping up the Vessels. The Spirit of Life being Volatile is destroyed or much weakned by the Excess of this Principle ; too much Volatile sets the Humors and the Spirits into so great a Motion, that the best and most subtile of the Spirits, take flight and is soon dissipated into the Air, the one and the other take Fire and cause a transport in the Brain ; all the Blood becomes volatilized and sublimating it self into the Head, as the top of the Animal Limbick, it fills the Vessels of the Brain so full that they burst, and the Arteries being so much extended that they can beat no more, at last Life ceases with the Circulation.

Sylvius Deleboe died a Martyr for his own Hypothesis ; he believed that the want of Volatiles occasioned all sorts of Diseases and Death : And being of that perswasion he put

put so great a Quantity of Volatil things into his Body, that his Spirits were quite inflamed and his Blood flew all up into his Head, which made such a violent Motion that it soon transported him into the other World. Though *Coffee* then should have as much Volatile in it as has perhaps been too liberally alledged, it would not hold that it should therefore be always good for every Body. Those that have but too much Volatile, as the Cholerick, and those that have enough, as Persons of a sanguine Constitution can reap no Benefit by it, but must rather be soon out of order if they pass the prescribed Limits of Temperance, enough of Volatiles supports Life, but too much occasions Death. The principle of Life ought neither to be quenched nor dissipated, for Nature prevents the one and the other, by putting the Oil of the Fat Nutriments into the Vital Lamp, and making Fetters, as it were, for the Vital Spirits; 'tis a Prisoner that enlivens his own Prison; but when he goes quite out he carries the Treasure of Life along with him, and leaves the Body dead; he inclines always to break his Prison for the recovery of his Liberty, as soon as he is wholly disengaged from the gross Principles that retains him, he flies away and vanishes in the Air. What is it we do then by our excessive forwardness to get him disengaged, by the Abuse of Aliments or Medicines too hot, but hasten his dissipation and precipitate our Death.

Est modus in rebus, sunt certi denique fines, quos ultra citraque nequit consistere rectum.

This is the Effect which the Abuse of *Coffee*, *Chocolate*, *Tea*, strong Waters and other hot Liquors produce, they not only dissipate the Spirit of Life, but also make the Blood too sharp, too hot, too subtil and too thin; in-
 somuch that it can neither stay nor fix it self in the Parts that ought to be nourished, and which being fretted by its sharpness, shut themselves up to chase it away; therefore it is that those who exceed in the use of hot Things, such as *Coffee*, are commonly Lean, and have no good Complection. Here are two forcible Arguments to deter the fair Sex, who idolize their own Beauty, which consists chiefly in a good Shape and lively Complection, from continuing in this Abuse, since the Colour of the Bile that appears under the Skin of their Faces, makes them look Yellow and Tawny. The Excess of hot Things makes this Humour to abound, and furnishes Matter to it, by mixing the Blood with the Oil or Sulphur, of which they are full. The fairest Moiety of the World that prefer the care of their Beauty to that of their Health, will perhaps be sensible of this Argument: It was at least the thoughts and Hopes of that Author, who to engage the Ladies to read this Book, intituled it, *The Mirror of Beauty and Bodily Health*. This Dedication took Effect, and the Success answered his Expectation. It was not long before he had the satisfaction to see it read by the fairest Ladies, who never would have been at the Pains to read it, if nothing but Health had
 been

been promised them ; which by that fair Sex, contrary to the Order of Nature, is only look'd upon to be an Appendix, and Beauty to be the Principal Thing.

Health is without Comparifon, not only more valuable than Beauty, but its from Health that Beauty hath its being. The Cause of any Thing precedes the Effect, as the Mother goes before the Daughter. But the Author perverting this Order, has not followed so much the Customs of some Northern People, among which the Daughters, that they may the better be observ'd, go before their Mother, as he has observed the Inclinations of those charming Persons, to whom he would pay his Respects, and get an Interest in their Favour, having learned of *Galen*, That Women are the Trumpets of Physicians ; wherein he is not deceived : For they spoke so much in his Favour, that it got him abundance of Gain. As for my self, who propose rather to do them Service, than to please 'em. I shall run a great Hazard of their Displeasure, by curbing the Passion they have for the other. I hope notwithstanding, that they will pardon this Defect of Courtship, in consideration of the Desires I have to preserve their Health, which they neglect, and their Beauties, of which, in all Appearance, they take so great Care ; because it gives them all the Power they have over us, according to the Opinion of a Greek Poet. *Pindar.* They would preserve both much longer, if they kept their Blood cool, by abstaining from

Nam sequitur Leviter filia Matris iter. O Matre pulchra filia pulchrior.

all things that over heat it. The Abuse of all sorts of Dainties, whether Solid or Liquid, and particularly of *Coffee*, cannot produce any other Effect. The Ladies ought therefore to use it very moderately, and to take it as a Medicine, but not as Food, or an innocent Amusement; they only seek their Pleasure in that: But those that are most reasonable seek Health by it, which are both to be obtained, or lost, according to the good or ill Use that is made of them. Let us hear a little, how seriously the Partisans of *Coffee*, *Tea*, *Chocolate* and other hot Liquors, argue in Commendation of their good Qualities and wholesome Effects, upon which they found the Apology they make for them.

C H A P. III.

The first Apology for Coffee, Tea and Chocolate, and all other strong Liquors.

COFFEE, which is the first accused, must make the first defence; for as it has the larger portion in the Accusation, it must have the greatest proportion in the Apology. *Coffee* does not occasion the Mischief laid to its Charge, but does a great deal of Good; of which we deny it the Honour, says these Apologists, or rather Panegyrists. 'Tis not true, that it keeps us too much awake, as is alledged

alleged against it, since it often causes Persons to Sleep, that without its Assistance could not do so. It sets those to Sleep that awake too much, and awakes those, who without its help know not how to keep from sleeping when their Occasions require their being awake, to finish Work or Business that cannot be deferred. This is plainly to impose on the World to tell such idle Stories; 'tis only intelligent and independent Causes that can proportion their Effects to their Designs, to the Benefit of the Subject, upon which they work. Those that are Blind, and which we call Necessary, because they necessarily produce their Effects, when none of the Conditions requisite to their Actions are wanting, have neither this Power nor Advantage; their Effects are determin'd or diversify'd by the different dispositions which their Action meets with in Things capable of it. For instance, *Coffee* may make a Man Sleep, whom Indigestion or some other Distemper, to which it is a Remedy, would keep awake: I would make no difficulty to drink *Coffee* at Night if a large Supper disorders me; 'tis a promoter of Digestion, as well as a help to the Concoction of Food, which it causes to Boil, by augmenting the Heat of the Living Kettle, I mean the Stomach, in which it dissolves; it digests them by making the Chyle more Liquid and passes more quick from the Stomach into the Belly, from the Guts into the milky Veins, and from thence into the Reservatory, called *Pequet*; from thence into

the Canal that leads to the Stomach, and from this Pipe into the Breast, and from that Funnel to those Veins where the Chyle mixes with the Blood. But except in this Case, or some other like it, the Stomach has no occasion for the help of *Coffee, Tea, Ghocolate*, or other strong Liquors after Meals, when the Stomach is furnish'd with necessary Heat, all additions to it serve only to make it Sick, to hinder its Functions, to spoil the Chyle, or to precipitate the same before it come to Maturity. There must only be a certain degree of Heat for Concoction and Digestion, neither the one nor other do well in a Stomach that is too Hot or too Cold; an excess of Heat scorches the Aliments instead of making them boil; whereas Concoction ought to be by way of Elixation: That which is made by too much sharpness of Heat without moisture, communicates its sharpness to the Chyle, which imparts it to the Blood, and then it only produces Choler. I confess, that intemperate Coldness is the source of Crudities, Obstructions and evil Humours, *Coffee* may be a Remedy to those Diseases, but without the Former, what occasion is there for the Latter. The best Medicine is to have none at all, when we can be without it. This Maxim may have a double Sense; we have already mentioned the first, which forbids us to give any Assistance to Nature, when we have reason to hope that she can bring herself off without the help of Art.

*Optimum
remedium
nullum.*

The second Sense charges the best Medicines with doing some Hurt, at the same time when they do a great deal of Good. I allow *Coffee*, *Chocolate* and *Tea* are excellent Medicines every one of them; but does it therefore follow, that we ought to take them so often? Do we take Physick every Day? People that are in love with those Liquors do not satisfy themselves to take it only once a Day. I will grant, that the Benefit they believe themselves to have received by them, is as Real as it is often Imaginary; must we therefore take them when we are neither troubled with that Disease, to which it formerly gave Relief, or with any other? Those that always drink *Coffee*, because they have sometimes found Benefit by it, are as foolish as those that should always take *Rhubarb* or *Senne*, because they have found once or twice that it agreed with their Constitutions. There is no danger of our taking Drugs too often, since Nature hath so provided that they are disagreeable to the Voluptuous. The Partisans of *Coffee*, *Chocolate* and *Tea*, are like those Idolaters of *Bacchus*, that were not contented to drink only for present Thirst, but to drink also for that which is to come. Both these deserve the same Fate which the *Italian* had, on whose Tomb this Epitaph was engraven, *Stava bene, sta cui, per star meglio*, that is to say, He was very well, but he is now here, because he would be better.

If therefore *Coffee*, &c. were as good a Medicine as head-strong People believe 'em, we ought

ought not however to take them so often ; let us use them when we find our selves indisposed, and they will be proper Remedies ; but let's not take them for Indispositions to come : Do not draw a real bad Consequence upon your self, to prevent one that is Imaginary ; for that which you dread may probably never happen, and that which you do not Fear will infallibly come sooner or later ; by the same means you imploy to avoid it, you weaken your Stomach when you think to strengthen it ; you ruine your Blood by endeavouring to purifie it ; you will inflame and disperse your Spirits by striving to make them more lively, and by augmenting their Strength with their Quantity.

*Et propter
vitam vi-
vendi per-
dere causam.*

We might apply, with respect to our bodily Life, what our Blessed Saviour said in relation to the Spritual, *He that will save his Life shall lose it.* We ruine our Life by seeking its Preservation ; we destroy our Health by the same Means we pretend to preserve and strengthen it ; we kill our selves, or at least create a Sickness by this pretended *Panacea*, which we call *Coffee*, *Ghocolate* or *Tea*.

*O genus hu-
manum que
te dementia
cepit.*

What Folly does not Man commit, to turn to his own Detriment, all that God has made for his Good.

I do own, that these Liquors may oftentimes be very beneficial to us, if we imploy them to a right use, *Coffee* may sometimes have a good Effect, from whence its Admirers conclude, that it will always have the same. If we believe them, 'tis a false Accu-
sation

fation brought against *Coffee*, that a difficulty to Sleep sometimes follows the use of it, and that on the contrary, it has many a time provoked those to Sleep, who without it would have sought that Sleep in vain.

I do not controvert this Fact, I own the Principle, but deny the Consequence drawn from it, *viz.* That it ought to be acquitted of the Charge of preventing Sleep, in those who drink too much of it at a Time, or use it too often. *Colbert*, the Super-intendant of the Finances of *France*, is a famous Witness against it, by what he declared upon this Head: The abuse of *Coffee* kept him so much awake that he could not Sleep when he would, till Death put an end to his Watch; so that he will awake no more before the Sound of the Trumpet, which shall Raise the Dead.

'Tis not however in this Sense only that *Coffee* makes one Sleep; it may sometimes procure Sleep by removing the Cause of Wakefulness: For instance, Indigestion. But its notwithstanding as true, that it occasions more often an excessive Abstinence from Sleep, by lowering the Blood, too much disquieting the Spirits, and by keeping the Nerves too open. The sharpness which it adds to our Humours is but too apparent, by the pricking we feel in our Skin, after the Abuse of *Coffee*. The agitation of our Spirits is but too sensible, by the disquiet, by the trembling and excessive opening of the Nerves by the want of Sleep, which it often causes:
For

For this wakeing continues so long as the Nerves are open enough to convey to the Organs of Feeling and Motion a large enough quantity of Spirits to keep them in Action: For Sleep does not begin till the sinking or obstruction of the Organs intercept the Influence of the Spirits; for those two things are sometimes the Cause and sometimes the Effect: For as the sinking of the Nerves may put a stop to the Influence of the Spirits, so the cessation of the Spirits may be the Cause of their sinking.

* A Machine to raise Wind.

The Animal Spirit is a Wind that coming from the Head, as from an * *Æolipile*, swells the Sails of the Muscles and extends the Cords of the Nerves; when the Wind ceases the Sails are not fill'd. It has the same Effect with the Muscles, when the Animal Spirits cease to blow.

But though the Motion of the Muscles generally accompany Wakeing, and may be esteemed one of its Companions, yet notwithstanding it may be separated from it; therefore wakeing is allowed to consist in the Exercise of the Senses, because it prevents the Influence of the Spirits from ceasing intirely. To this end it entertains a Motion in the Spirits, which does not suffer them to rest in their Source. The *Æolipile* of the Head does not cease to blow in the Nerves that serves for Sense and Motion, because *Coffee*, *Tea* and *Chocolate* augment the Heat of the Blood and inward Parts, to rarifie the Blood, the Nervous Juices, and Animal Spirits. But the Liquor
of

of the *Æolipile* blows only in proportion to the greatness of the Fire that is under it; and its Liquor is the more easily rarify'd the sooner it consumes it self, and the sooner the Wind ceases. And thus it is that the Wind which produces Watchfulness ceases sooner in those who abuse *Coffee, Tea, Chocolate,* strong Liquors, and other Things, than in those who only use them when Necessity requires.

We may say as much of all Ragouts and all hot Liquors as we do of *Coffee*; They are like Oiles and Sulphurs thrown into the Fire, to quicken the Flames and hasten the Consumption of the Matter that burns; or like to as many live Coals or Combustible Matters that render the Fire of the Vital *Æolipile* excessive, the sooner to make an end of its Liquor. The Voluptuous Man then Lives too fast, or rather makes haste to Die, because he consumes that Provision of Life in one Hour, which perhaps would not have been consumed in a whole Day. This Treasure is a Liquid Sulphur, an Oil which ought to be used sparingly to keep in the Vital Fire, and the Voluptuous spend it Prodiggally, by inflaming it all at once, through the Abuse of hot Things, in which they take delight. 'Tis the Water of the Vital *Æolipile* that ceases to blow when there's no more Liquor to rarifie in its Cavity. Those that drink much strong Liquor diminish when they think they are augmenting it. Let us make haste to drink, say they, we do not drink always. But they would
speak

speake more properly if they said, Let us make haste to Live, for we shall not Live always. Those Men take a very good Course.

I must confess we daily add by our Nourishment new Oil and new Water to the Lamp or Vital *Æolipile*. This is the Comfort of intemperate Men, and the Objection they make to us. But that which we put into the Lamp or Vital *Æolipile* will not be found so proper for the Preservation of Life, as that which Nature hath provided. Nothing can repair the loss of the Radical Moisture when 'tis once at an end: All the Supplies it gets by Nourishment is almost like Water put among Oil in a Lamp. This Water may very well retard the Consumption of the Oil, but cannot repair the loss of it when once it is gone; Water can never turn to Oil. The intemperate Person, that puts a great deal of strange Oil in his Lamp, believes he imitates the Wise Virgins, by making Provision of Vital Oil, to prevent the going out of his Lamp; when at the same time he imitates the Foolish Virgins, in consuming that Store which Nature had provided. He doth worse by far, than those that put in Water instead of Oil, at least the Consumption of the one is retarded by that of the other. That which the Temperate Man doth is like mixing Water with his Wine, or taking things that are more Cool or Refreshing, than Hot. He that drinks Water especially, mannaages the Oil of his Lamp better than any other; the Fat Nourishments he takes furnishes him with Oil

Oil enough, and the Water he drinks preserves this fat Liquor upon which his Life depends.

Before the Deluge Mankind drank nothing but Water, and they lived to a far greater Age than those which came after. Their Meat was only Fruits and Herbs, the Juice of which is not so Fat as that of the Flesh of Beasts; yet their Vital Lamps continued much longer than ours, or than any others that have been born since the Deluge. The Temperance of the First World prolonged their Days. The Intemperance of the Last shortens it by kindling a great Fire in our Bodies, to consume with more speed the Radical Moisture which very much resembles the Oil of our Lamp. This Example demonstrates, that the Grease or Fat of Animals or Plants is scarce proper, either to preserve or augment ours.

The People that first begun to feed on Flesh had a far different Opinion; and if Experience had not shew'd the contrary, their Conjecture look'd probable enough. Their Animal Spirits did so much resemble ours, that they seem'd as if they depended upon the same Principles; and in all appearance it was only requisite that the Vital Oil of the one of those Lamps should be poured into the other: I mean that of the Beast into the Man, to preserve the Life of the latter.

But the Success did not answer this fine Expectation, because the Radical Moisture of the other Animals was either too much different from that of Man, to be put in its place,
or

or it was spoil'd by the Dressing, or else by Intemperance; and the Abuse of that sort of Food destroyed its Vital Vertue.

The Tar-
tars and
Cannibals.

Pythagoras, who prohibited the Eating of Flesh to his Disciples, seems to have agreed to the first of these Suppositions: And the People that preferred raw Flesh before boild, perhaps follow the second. Without dispute, the Fire by which it is dressed, the Salt and the Spices wherewith it is season'd, alters its natural Sweetness or its Innocence very much. To be short, it's Temperance, the Fountain of long Life and Health, that confirms the latter, Vice which is its opposite; sets Fire to the Powder and causes the Mine to spring in our Bowels to destroy our Bodies, which is the place that our reasonable Soul ought to guard and defend. It inflames the Blood, which is the thick Oil of our little World, and the Animal Spirit which is the *Ethereal*. The Feaver which it kindles is the Conflagration of this House of our Soul, which is so much the more difficult to be quench'd, because it is full of Grease and Oil: Besides, being of it self a heap of Brimstone and Pitch, its moistures are like the Lake of *Sodom*, which is called *Asphalites*, because of the Bitumen with which it abounds. Its solid Parts are like the Walls of *Babylon*, whose Mortar it's said, was made of Bitumen; and therefore they burnt like Candles, formerly set on the Funeral Pile, to consume the dead Bodies into Ashes; we ought therefore to be very careful not to kindle the Fire least a great Conflagration should follow

follow ; one spark of Fire is enough to kindle a heap of Brimstone. Intemperance, like a *Fury*, with Torch in Hand, sets Fire every Moment to the Funeral Pile of our Bodies. 'Tis not Temperance, but fear of Death that endeavours to extinguish it, pouring out a Deluge of Water by the Refreshments which Physick affords us. Before the Fire is extinguished the *Ethereal* Oil of the Vital Spirits is dissipated into a Flame like Spirits of Wine refined, the Queen of *Hungaries* Water, or the Spirit of *Turpentine* ; nay, 'tis yet more subtil than those Spirits and flies into the Air as soon as it kindles. The gross Oil of the Blood does not in reality kindle so soon, but nevertheless it takes Fire.

After it is set on Fire the Blood resembles burnt Wine that has lost all its Spirits, and there remains scarce any thing but the Phlegm ; therefore this Combustion is oftentimes followed by a Deluge. Dropsies are commonly the Successors of Feavers of long standing. Here you may see the Fruits of Intemperance, which kindles in our Heart, and other parts of our Bodies, a strange Fire, which is as much opposite to the Vital Fire as Water. God would not that strange Fire should be set upon his Altars. Our Bodies being his Temple, we may well say the Heart is the principal Altar. Intemperance kindles a strange Fire which is no less Fatal to the Temple of our Bodies than that which *Moses* forbade was to that of the *Israelites*, or then

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that

that of *Heroftratus* to the Temple of *Diana*. We may refer to this the Prohibition given to the Vestals, not to re-kindle the Fires kept by them (if they should happen to be extinguish'd) any otherwise than by the Beams of the Sun contracted by a burning Glass; all other Fire was Strange or Prophane. Temperance is the Vestal which guards the Vital Fire; she neither augments nor makes it violent by any addition of strange Fire, or of any such Oiles or Matches as Intemperance has invented.

The Fire of Heaven is extinguished by that of the Earth. When any Place has been set on Fire by Lightning, it cannot be extinguished, as they say, without kindling another. *Se non è vero, è ben trovato*. 'Tis at least a proper enough Emblem, of what is done by Voluptuousness, to extinguish the Fire of our Lives; which Ancient Philosophers, as well as Poets have accounted Celestial. Witness the Proverb (which says) that Man is the Son of the Sun: As also the Fable of * *Prometheus*, which feigns him to have stole from that Planet the Fire by which he gave Life to Man. It kindles a coarse and earthly Fire, by which the Subtile and Celestial Fire that makes us live is very soon extinguished; then the *Æolipile* of the Head blows no more upon the Organs of Sense and Motion: The matter of his Wind is consumed, though his Fire be not extinguished, he ceases the sooner to Blow, because he has blown too quick and

* Sol ☉
☉ Hom. generant hominem.

Arist.
Post ignem Æthere re à Domo subductum.

and too violent. A too great Fire under the *Æolipile* causes it to rarifie too suddenly, and consumes the Matter too much.

This is the Case of those who by the Abuse of hot Things, as *Coffee, Tea, Chocolate* and *Brandy*, set the Blood and the Intrails on Fire. Their Blood, the moisture of the Nerves; their *Lympha* and Animal Spirits rarifying too fast, blow continually through the Nerves as through the Neck of the *Æolipile* upon the Organs of Sense and Motion, and occasions one to awake too much. If the Fire of this Vessel, which occasions the Artificial Wind were moderate, the Gale that it blows would be so likewise, and endure so much the longer as the Matter of it is husbanded. If the Neck of the *Æolipile* be shut the Wind ceases, the Matter which produces it by its rarefaction is spared. This is the state of a Person that Sleeps, his Nerves, which are the Neck of the *Æolipile*, are sunk or stopt up. The Animal Spirit, which answers to the Artificial Wind, does not blow in the Organs belonging to Sense and Motion; so that new Provision and Store of 'em is laid up. Therefore after a Man has slept, his Senses and Motion are better; we find our selves stronger and our Senses more lively. When a Man is hindred from natural Rest, his Head is like an *Æolipile* always open, standing on a large Fire, which rarifies and dissipates the Liquor too suddenly, that is the Matter of its Wind. Watching it self will augment the Fire of the

*Non adeo
aversus Ti-
ria Sol
jungit ab
urbe.*

animated *Æolipile*, where is the Man that finds not himself over-heated after too much Wakeing. The Circulation of the Blood, precipitated by excessive Exercise, makes it pass oftner through the Heart than it would, as into a burning Crucible; from whence every time it receives a new degree of Heat and Subtily. In this Condition a Man's Spirits are dissipated by excessive Agitation, occasioned through Heat, he continues as Dead, having lost his Spirit which is the Principal Spring of Circulation, and as it were the *Primum Mobile* of the Little World, where Life ceases with Motion as soon as the Principle of the one and the other is exhausted: The Feebleness of them, after long Watching, is perceived by that of our Bodies; and we are sensible of the entire exhausting and dissipation of them, which is commonly the Forerunner of Death.

The Moisture of the living *Æolipile* is not then in reality wholly consumed; for we find no dead Person how long soever he has languish'd under want of Sleep, but there's Blood in him. But it is so thick and gross that it can no more sublimate towards the Head or Circulate. It is sometimes very waterish, or we may rather say, 'tis nothing but Phlegm: For the same thing happens to Blood as to burnt Wine, of which nothing scarce remains after the dissipation of the Volatile Salt and Sulphurous Spirits, but Phlegm and Tartar: We feel likewise that an excess of
Watching

Watching is the direct way to a Dropsy. If we refrain three or four Days from Sleeping the Feet and Limbs of the soundest Bodies will be swell'd. We may ascribe all the Diseases proceeding from over much Wakeing, to the Abuse of *Coffee*. And since it does not appear, that they who write in defence of it, have very well acquitted themselves as to the first Accusation brought against it; let us see if they can defend it better from the Second, viz. That it hinders Sleep.

Coffee occasions this, by kindling in the Humours and Spirits too great a Heat, through the excessive Motion it gives them, and the sharpness wherewith it arms 'em, and by the rapidity of their Circulation, to which a great Dissolution is a new Spur. Those who abuse *Coffee* need only consult their own Experience, to be convinced of the Truth of this. The Palms of their Hands and the Soles of their Feet are as hot as Fire, they fancy their Bodies are prick'd by a thousand Needles, or that they are lying upon Thorns; they Dream of Quarrels, Fights and Fires; they awake in a Surprise when at any time they Sleep; their Imaginations are not only wounded but their Bodies likewise, by those sharp Salts, which like so many small Lances cut the Strings of the Nerves, Membranes, Tendons and Muscles: Their Humours and their Spirits move with so much impetuosity, that it is to be feared the *Hydraulick* and *Pneumatick* Machines of their Bodies will speedily be destroyed, as a vehement Wind or Stream

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throws

throws down or breaks in pieces a Wind or a Water Mill. The extream Moistness which *Coffee* occasions in the Blood, is seen when it is let out ; for it cannot Thicken or Coagulate in the Cups : There cannot be a worse Quality in Blood, nor is any other Blood drawn in Malignant Feavers : It is so hard a matter to stanch it for this Reason, That I have known sick Persons, after Bleeding, lose all their Blood in one of these Diseases. Just so died the Son of *M. de Rosel*, Minister of *Montpellier*. The Blood cannot then have any consistency, the Texture being broke, the Spirit of Life takes its flight ; 'tis neither good for Functions Natural, Vital or Animal : Nor is it proper either for Nourishment or Growth, because it cannot stay in the Parts which ought to be nourished and enlarged by it.

*Quia data
porta ruit.*

'Tis not good for Propagation, which requires Blood filled with Spirits ; whereas this has none. This Essence is dissipated since the broken Texture opened the way to it. Blood impoverish'd by the Abuse of *Coffee*, retains no more the Principle of Vital or Animal Actions, both of 'em having need of Assistance from the Spirits which it hath dissipated.

For the Circulation of the Blood, it is not enough that this Humour should be Liquid, it becomes too much so through the Excess of this Drink. But over and above it is necessary, that it should be proper to Ferment speedily in the Cavities of the Heart, and that it issue impetuously again, to spread it
self

self into the Arteries. The first of these Operations occasions the Diastole or Dilatation of the Heart ; and the second that of the Arteries: Both one and t'other are followed by the Contraction of these Vessels, and this In-trail by the Spring of the Fibres, which drawing themselves close, compose the Pulse or Beating of the Heart and Arteries, which are the principal Pumps of Circulation ; both of which are occasioned by the Impetuosity of the Spirits ; which *Hippocrates* calls the *Primum Mobile* of the Little World. But this Spring is much weakned by the Abuse of this Liquor that dissipates the Spirits, the Authors of Vivification, which consist in the Production and Distribution of the Vital Heat : This grows weak when the strange and violent Heat fortifies it self : The first consists in Mediocrity and the last in Excess. The Blood over-heated through Intemperance, is like Wine that boils upon the Fire, by which all its Spirits are dissipated. That which is only heated by a vigorous Fermentation, without Excess, is like Wine that heats it self in the Press by the strength of its own Spirits, which the Fermentation exalts and sets at Liberty. The first may be compared to the Wine which the Latins called *Vappa*, because it had lost its Spirit ; and the second to the Wine that sparkles, because of the abundance of Spirits. If the Abuse of *Coffee*, *Chocolate* and *Tea*, and also of Wine and strong Waters, dissipate the Spirits of the Blood, and so weaken the principle Spring of Circulation, this

Humour will be hard put to it to get out of those Labyrinths, which its Vessels makes in the Lungs. If it stand still it cannot but render the Circulation and the Respiration difficult: And that is the only Vital Operation left for us to touch upon in the Enumeration of those which the Abuses of these Liquors ruine.

The Animal Operations receive no more Benefit by it, because they are all produced by the Spirit of the same Name; which not being really different from that which we call Vital, and whose Dissipation we have just now heard of, by the Abuse of *Coffee*, *Chocolate* and *Tea*, it dies, if we may say so, before it has a Beginning: For the Spirits Natural, Vital, and Animal, are but one and the same Spirit, which take their different Names from the several Conditions through which they pass. The first is the Spirit of the Chyle or the Blood, yet Crude. The second is the Spirit of perfect Blood, or of that which is sufficiently fermented. The third is the same Spirit separated from the Blood, by the Filtration it suffers in the Brain. The first answers to the Spirit of *Mustum* or new Wine. The second is like the Spirit of Wine which is not yet distill'd: And the third is the same Spirit, which natural Chymistry hath already distilled in the Animated Limbick, whereof the Head is the Top. The Abuse of *Coffee* therefore threatens Death, because it spoils all the Operations of Life, of which it impositions or exhausts the Springs.

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We have heard already how it makes the Body Lean. If it be given often to Children it will hinder their Growth. It renders both Sexes less Fruitful. The People that most drink *Coffee* have but few or no Children, though each of them might have several Wives at once. A Lady that saw a Horse gelded said, They needed only give him *Coffee* to moderate the Passion he had for Mares. This Princesses might have said as she of *Chartage*, tho' in a far different sense, *Non ignara mali Miseris succurrere disco*. The said Experience she had made of the bad Effects of *Coffee*, occasioned this Thought of hers towards the poor Animal, whom she saw tormented) The Abuse of *Coffee* had deprived her Husband of the use of his fair Lady.

All Excesses are capable of the same Effect, because they weaken Nature. It is seldom that a Drunkard is Amorous, Love is drown'd in a Deluge of Wine. He is a Child that knows not how to save himself by Swimming, says the Poet. *Phillis* and the Bottle are two incompatible Rivals. The Fable notwithstanding has joined *Cupid* with *Bacchus*, because the moderate Use of Wine may kindle the Fire of Love. *Anacreon* and *Horace* seem to have agreed those two Passions: But we have two Answers for one Objection; the first is, That perhaps those two Poets were more Courtly than Amorous, as most part of their *Modern* Brethren are. Who would not believe that *Voiture* did passionately love most part of those Ladies to whom he wrote. It's
known

known however, that his Mouth and his Pen most commonly expressed that whereof his Heart had the least feeling : He had the Idea but nothing of the Sense of Love, like those two Lovers mentioned by *Boileau*, who always feeding well, grew Ripe by way of Metaphor. This may serve for the first Answer. The second is, That *Bacchus* and *Venus* agree very well, nay help one another, when they do not pass the Limits of *Mediocrity*. It was the Thoughts of *Terence*, when he said, *Sine Cerere, & Libero friget Venus*. But the Excess of the two first very rarely go along with an Excess of the Third. The Abuse of *Tobacco* weakens one almost as much as the Abuse of Wine doth. *Excitat ad Venerem tardos eruca maritos*. The *Roquet* animates to the Combat of *Venus*, because it is full of Volatile Salt and of a lively Spirit, which communicates it self to the Blood. *Tobacco* has a contrary Effect, because it is full of fixed Salt and stupifying Sulphur, which fixes, incumbers or mortifies the Spirits, upon the abundance of which the Vigour of their Husbands depends.

Besides these Reasons that are particular to each kind of Excess, there is one which is common to all ; and that is, they undermine the Foundations of Life, weaken its Principles, and exhaust the Springs or Sources of it. But *Coffee* seems more capable to effect this than either *Tobacco* or *Wine* when it is abused, because it wastes much and soon dissipates the Spirits of Life. 'Tis therefore the

Anti-

Anti-Nectar, if we may so say: For if we may Credit the Poets, *Nectar* caus'd Men to Live and *Coffee* makes those Die that use it too much. We have seen how it obstructs the Actions upon which Life immediately depends: The Abuse of it occasions shortness of Breath, Languishings, and Pains of the Stomach: It occasions a Gayetie at first, which very soon determines in Melancholy: The Brain suffers as much by it as the Stomach; the abundance of Animal Spirits makes Sentiments quick and the Motion vigorous; but the one looses its Vigour and the other its Vivacity, by the Dissipation which the Abuse of *Coffee* makes of this Principle. 'Tis effectually true, that those who take too much *Coffee*, are subject to Shaking; and they will sooner be obliged than other Men, to make use of Spectacles and a Horn to supply the defects of their Sight and of their Hearing.

C H A P. IV.

The Second Apology for Coffee, Chocolate and Tea.

THEIR Advocates do not however abandon their Cause, and here you have their Plea or Reply to the last Reasons which their Adversaries alledge against them; and if we believe them, we are to turn the Scale, *Coffee, Chocolate and Tea* give great Assistance to those Actions, whereof it is accused to be destructive: They all stand in need of Fire, and those Liquors kindle it. The concoction of Food is an Elixation: The Womb is the Kitchen or the first Laboratory of Natural Chymistry. The Stomach is the Kettle, the other nourishing Faculties are as so many live Coals, which Nature hath placed about it to make a Fire like a Wheel, as Chymists term it. The Chyle is the Broth which is boil'd in this Kettle or the Liquor which is put into this * *Cucurbite*, to keep it Infusing, and afterwards to distil it.

* Is a Chymical Term, signifying the Vessel which contains the Liquors that are to be distill'd.

† *Pyrotechnie*

If you change the Idea, and consider the melting of the Food as a Chymical Operation and not as the preparation of a Kitchen, you shall notwithstanding stand in need of Fire, without which the Chymists can have no Operation. Therefore the *Grecians* call it † an Art which always makes use of Fire.

The

The name of Chymistry signifies the melting of Bodies by Fire. In this respect the Stomach is as a * Vial standing upon the Bowels as it were upon a hot Dunghil; the Nutriments are the Ingredients that are to be digested; the Lower Part of the Belly is the Ash-Pan of the Furnace; the Upper Part of the Belly is the Hearth upon which the Stomach is placed as a Vessel for Digestion; the Breast is the *Gucurbite* of the *Alembick*; the Blood contained in it is the Liquor that is distilled there; the Head is the Top of the *Alembick*; and the Animal Spirit which is form'd there is like an Essence that by Distillation and Filtration is drawn from the Blood.

* Vessel of Digestion.

All these Notions present the Fire to our Minds, as the principal Instrument of its Operations. Its extinction or weakness is an Obstacle to Digestion, upon which Nourishment and Growth depend. When the Stomach is Cold, we say the Kitchen is cold, and consequently that we make but poor Chear.

The *Ancients* ascribe too much to the Heat of this Intrail, when they pretended it was the only cause of Concoction. A Copper standing on a large Fire has (without comparison) a greater Heat than it, and yet it will never melt a Bone, which the Stomach of a Dog will melt in two Hours. We must therefore own a dissolving Power and Fermentation that occasions this dissolution, of which the Heat without the help of some other Cause is not capable. But then in her
Turn

Turn she will lend hers; for the Fermentation seldom happens without Heat either before or after, at least it is certain that she is always assisted by it.

Heat is yet more necessary to Digestion then it is to Concoction, for both are but Motions as well as the Heat: Every one may see then what Assistance this can afford 'em, but as the Motion of Digestion is far greater than that of Concoction, so it has also more need of the Cause that produces it. If the Chyle in distributing it self hath not sufficient Heat it will be too thick, and not fluent enough to pass from the Stomach into the Entrails, and especially from thence into the Milky Veins (of which the Entrance and Cavities are very strait) where this Cream of the Food is not carried down by its own Weight, nor by the steepness of the place, as when it runs down from the Stomach into the Guts, how shall it get up again from the Repository of the *Pequet*, by the Canal of the Breast into the *Subclavia Vasa*, i. e. Vessels under the Channel Bone.

This is the Assistance which Heat gives to the Formation and Distribution of the Chyle, *Coffee*, *Tea* and *Chocolate*, *Wine* and *Brandy*, which augment it, favours its Operation as well as the Change of Chyle into Blood is done by Fermentation, which is only a Motion assisted by the Heat which *Coffee* produces, for the Nourishment and Growth of the Body, the Chyle changed into

into Blood must be carried to the Parts which are to be nourished and to grow ; and this Transportation is facilitated by the Motion which the Liquors communicate to it. It must therefore be a Slander to say, that it hinders Nourishment and Growth ; to which on the contrary it is a mighty help. It is also a Calumny to lay the Impotency and Barrenness of some Persons that take too much Coffee to its Charge, because the Vigour of the Male kind and the Fecundity of both Sexes, are the Effects of Heat, to which Coffee serves for a Match. Those who are not Amorous nor given to Courtship, are called cold, Witness, the Title *de Frigidis*, &c. The Cold of Winter quenches the Heat of Love. Beasts seldom Couple but in hot Seasons. A Cat is the only four footed Beast that begins in *February*, because it is a very hot Creature : And for the same Reason a Cock continues all the Year round. Without the help of Fire Mankind could not imitate their Vigour. As for other Animals, the Spring that brings back the Sun, the Original of all Heat, is the Season of their Coupling. This was the Reason why Poets put a Torch in the Hand of Love. All the Discourse of Lovers is a Fire that consumes them. *Lisis* calls his *Carité* an Incendiary ; for he fancied the Fire which burnt his Straw Hat proceeded from the Eyes of his Mistress, and not from the burning-Glass that set it on Fire.

*Ardes
amans Dido
que cetera
carpitur
igne.*

*Le berger
extra va-
gant.*

Youth

Youth, which is the Spring of Life, kindles Love by its Heat. And the Coldness of Age, which resembles Winter, puts it out again. Phlegmatick Persons are generally indifferent and very often Barren. Those that are full of good Blood, and Hot, are fit for Procreation. The boiling Blood which occasions Valour, does also engender Love, insomuch, that those two Qualities are like two twin Sisters. It has seldom been seen in the World, that great Commanders were not great Lovers: Witness *Sueton*, who to accuse *Julius Caesar* of Amours, gives this Advice to the *Romans*, by the Mouth of those that were his Jesters, on the Day of his Triumph, *Cives Cavete Uxoribus vestris Galvum ducimus*; that is to say, Citizens beware of your Ladies, here we bring you a bald Pate. *Ut vulpes alopeciam passus est ut leo vicit*. His Hair falls off like a Fox, and he hath vanquished like a Lion. He understood how to join the Foxes Skin to that of the Lion. He joined the Generosity of the one to the Cunning of the other, to accomplish his great Designs. He also had the Heat of both; for those two Beasts are both of a fiery Temper; and that was the Cause of his Courtship, without which *Cleopatra* would never have divided the Throne of *Egypt* with her Brother.

Alexander

Alexander seems to act counter to this *Maxim*, in his apparent Coldness for *Statira*, a Princess as beautiful as she was unfortunate, after the Defeat of her Husband : But tho that mighty Conqueror made no ill Use of the Power that his Victory gave him over that charming Queen, we must not attribute this his laudable Conduct, to his Indifference for the Sex, but to his Temperance and his generous Discretion. 'Tis not improbable, the Love he had for Wine might have given some damp to his Passion for the fair Sex. As his Coldness to the latter, preserv'd the Honour of his charming Prisoner, so his Passion for the former, cost his Favourite his Life. Clytus. Una Hirundo non facit Ver. But put the Case which way you will, a contrary Example would make only an Exception, which can't invalidate the Rule.

We find the Rule confirm'd by the Conduct of *Achilles*, which Instance alone is worth a Thousand. His Amours have made as much Noise as his Valour. He was more passionate for *Briseis* than for Glory ; for he neglected the Pursuit of the latter for some time, to shew the Regret he had for the Removal of the former. His rough hairy Breast, that *Homer* did not fail to take notice of in his Description of that Heroe, suits as well with his amorous Complexion as with his Valour ; Virvillosus, vel fortis, vel luxuriosus. upon the Credit of the Latin Proverb, which imports, that a hairy Man is either Amorous or Valiant.

Now, when *Homer* speaks of *Achilles*, the Epithet of *Hairy* is as often in his Mouth as
F
that

Omphale
Queen of
Lydia.

that of *Active* and *Diligent*. We have seen the greatest of the Pagan Heroes sacrifice his Glory to his Amours at the Feet of a handsome Queen. Search all the Records of History or Mythology, and you'll still find a Love for the fair Sex joyn'd to the Love of Glory. This is a Truth that the Poets meant to represent to us by the brisk Intrigue between *Mars* and *Venus*. The marrying of *Venus* to *Vulcan*, who in the poetical Stile signifies *Fire*, is a plain Insinuation that a cold Constitution was far different from that of the Mother of Amours. You never meet her a'most, but she's accompany'd by *Bacchus*, who warms her with his inflaming Liquor. The Sparrows and the Pidgeons, give us to know, that the hottest Animals, are the most amorous; and at the same time we find that among all the Animals these were *Venus's* Favourites. If *Coffee*, *Tea*, *Chocolate*, and *Brandy*, work us into a Warmth, it behoves *Venus* and *Cupid* to serve themselves in the Use of them, as well as of Wine; for the benefit of which 'twas feign'd, that he had entered into Society with the Son of *Semele*. The Mother and the Son are like those Animals, which, as the Naturalists say, can live in Fire. Every thing that kindles and heats without Excess, in our Body, qualifies it for their Service.

Pyrausta,
Salamander.

For this Reason, 'tis said that Mushrooms, Swinebreads, Hartichoaks, and Ragoo's, do, by Virtue of their heating Quality, benefit the Ladies, when eaten by their Husbands. The Warmth that they raise in the Blood, feeds

feeds and increases the Passion of the one Sex for the other:

Nature has placed the *Ovaria* of Females in a hot Place, *viz.* under the Intestines. The Womb where the Eggs are hatched, is as an Oven, not unlike that which the *Egyptians* heat for the Hatching of Pullets from Eggs. All these *Natural* Operations, are Evidence, that Nature performs none of 'em without Heat.

The Operations that the Physicians distinguish by the Name of *Vital*, are yet more under a necessity of being accompanied with Heat. The Breast, the principal Seat and Source of Vital Actions, is the hottest Furnace of all the Animal Laboratory : and the two Cavities of the Heart, are, as 'twere, its two Crucibles, which are always red-hot. The Lungs are as Bellows to blow up the vital Fire, of which the Heart is the principal *Focus*. Most of the Ancient Philosophers spoke only of a Heat. The *Perepateticks* did not believe that their Elements were actually in the *mixture* : And for that Reason they did not kindle a Fire in the vital Furnace. But the Ancient and Modern Epicureans, being bolder than the other Philosophers, have made the Breast a Stove, the *Focus* of which is the Heart : from whence the Heat is propagated all over the Body, and so produces and preserves Life. The Liver is an adjacent Sulphur-mine, from whence proceeds Fuel for the vital Fire, that burns in the Heart, suspended in the middle of the Breast, like those

Lamps that hang from the Arch-Roofs of Churches. In pursuance of this Notion, several Mythologists have been of the Opinion, that the *Romans* mean'd to represent this Truth in the Mystery of *Vesta*, the false Goddess of Fire. The Breast of an Animal, say they, is like the Chappel; the Material Soul consisting in the Blood and Spirits, resembles the Vestal Virgin, that lost her Life when the sacred Fire of this false Divinity was extinguish'd thro the fault of the Priests. In effect, this Material Soul dies, when the Fire of Life is extinguish'd. 'Tis manifest, that the Blood could not rarify so readily in the Heart, in order to its Dilatation, nor fly out into the Arteries with such impetuous Force, if 'twere not assist'd by a Heat, not unlike that of the Fire, which makes the Liquor it rarifies to boil over in a Pot. This Heat is a very considerable Aid, for the vital Fermentation, for the Secretion and Forming of the Vital Spirit, for the Circulation of the Blood, and for the Vivification of the whole Body, produced by the Distribution of the Spirits and Humors, which let out from the Heart, in order to carry Life to all the other Members. Who can be so blind as not to see the Usefulness of Heat for the Production and Preservation of Life, or of the Functions upon which it immediately depends.

Nor is the Benefit accruing from Heat to the *Animal* Actions, less considerable than that of the *Vital*; for the *Animal* Actions, are the Effects of a Spirit that is formed in the Brain

Brain only by the Distillation of the Blood. You will find Heat equally necessary in this, whether you consider the Head as an *Æolipyle*, that blows the Animal Spirit upon the Organs of Sense and Motion, or as the Head of an Alembick that distils it. Without Fire, neither the *Æolipyle* will give Wind, nor the Alembick send up distill'd Liquor. So that upon the whole, *Coffee*, which fortifies the Heat, assists all the Operations of the Animal.

C H A P. V.

*An Answer to this Apology for Coffee; or
the Injury accruing to all the Actions of
the Animal, from the Abuse of Coffee
and other hot Things.*

C*offee*, like other hot things, gives a Succour for which we have no Occasion, when the Intrails have enough, or too much Fire. You're but too solicitous to blow up the Fire. This Advice ought to be minded by those who are always for feeding the Fire of the Vital Stove, notwithstanding 'tis too brisk and hot already. I own that Heat is necessary to all the Operations of Life; but then 'tis a moderate Heat; and the Abuse of *Coffee, Tea, Chocolate, Wine, Brandy*, and other hot things, makes it to overbear beyond its due and wonted Degree. Nature is fond of

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nothing

nothing so much as Mediocrity, in which consists its Security. As long as you follow this Rule, Life and Health are out of Danger. A sufficient and just Measure of Heat assists Nutrition, Growth, Generation, Liveliness, Sense and Motion : But too much is a Clog to all these Operations. Bilious Persons, whose Constitution is too hot, are generally meagre. The Inhabitants of cold Countries are fatter than those of hot Climates. The good Case and Appearance of the Bodies of Men, is commonly proportional to the Appetite, which is without Comparison greater in the North, than in the South. And for the same Reason we have more Appetite in Winter than in Summer. In like manner, the Animals that live in Water, have a stronger Appetite than those which have the Earth and the Air for their Element. Fish are more voracious than Land-Animals. Commonly we find the Belly of a Pike cramm'd with little Fish, which it devours all entire. These Instances are Evidence, that a moderate midling Heat is more favourable to Nutrition, than that of a violent Degree. If we suppose the Stomach to be a Pot or Kettle, then the Chyle which is there made is a sort of Broth : Now Broth is never good, but when 'tis made over a slow Fire. The Digestion of the Aliment is an Elixation or Boiling, and not an Assation or Roasting ; that is to say, 'tis a moist and not a dry Concoction : Now, Humidity moderates Heat, whereas Driness adds to its Keeness : And 'tis for this Reason

son that Nature has provided the Stomach with a *Balneum Mariae*, for making the Decoctions with which it nourishes the Animal ; For the Blood that flows all over it, answers to the hot Water of that *Balneum*, in moderating by its Humidity the Heat of the Stomach, and that of the neighbouring *Viscera*, which are apt to over-heat it. Those who drink nothing but Water, have a better Stomach than the Drinkers of Wine and other strong Liquors, which raise the Heat of the Stomach to Excess, whereas Water keeps it in due Temper. When we lose our Stomach by over-heating, we find we recover it again by a cool Diet, and sometimes by a good large Draught of cold Water. In *Italy*, *Spain*, and other hot Countries, their Inappetency is observed to decrease, after they begin to drink their Liquors with Ice. From all these Observations, it appears, that every Degree of Heat is not suitable to the Appetite, Concoction, Digestion, and, in a word, to Nourishment, no more than 'tis to Growth, which differs from Nutrition only gradually.

As Heat is required for the Dissolution of Food, the Distribution of its Chyle, the Transformation of that into Blood, and the Conveyance of the Blood to the Parts that ought to receive from it Nutrition and Growth ; So on the other hand, Coolness, or at least a lesser Degree of Heat is required, to fix the Blood, and give it the solid Consistence of the Parts it nourishes. When the Blood is too hot, it do's not stop in the Parts for

the Nutrition of which it is designed : It passes forthwith from the Arteries to the Veins : And accordingly we find that too hot a Constitution, in which the Blood circulates with an over-bearing Rapidity, is a Cause of Leanness : And Women, as having less Fire, are generally fatter than Men.

Further, Coolness or a Moderation of Heat is necessary for the Growth or Increase of Parts, as well as for their Nourishment. I take the Length of the Body to be proportional to that of the Cast or Spout of Blood, that the Pump of the Heart shoots upwards and downwards. Now, if a moderate Heat favours Growth, then an excessive Heat must oppose it, in regard it dissipates the Matter from which this proceeds. Accordingly we see the South do's not produce such large Men as the North. The Naturalists placed the Pygmy's in a hot Country : Some Giants indeed have been found at remote Distances in all Countries ; but if there were a whole Nation or People of Giants, such as the *Spies* call'd the *Hanakins*, we should rather find them in the Temperate Zones, than in the Torrid Zone. *Cæsar* tells us, his Soldiers were frighted with the huge Stature of the *Germans*, whose Country is Cold in comparison with *Italy*. As the Heat is less violent upon Mountains than in Valleys and Plains, so we find the Mountaneers bigger than the Inhabitants of level Countries. In pursuance of this Observation * *Virgil* lodges the *Cyclopes* upon the Mountains, in the seasonable Ad-

* *Infandi
Cyclopes
altis in
montibus
errant. Æ-
neid. l. 3.*

vice that *Achemenides* gave to the *Trojans*, notwithstanding he was a *Greek*.

The Age allotted for Growth has less Heat than that in which we cease to grow: So wisely has the sage Author of Nature proportion'd the Degree of Heat in the Animal Stoves, to the Operations he there designs to be perform'd. The Heat of Infancy, Adolescence and Youth, is milder than that of Virility, with which we grow no more. In fine, The Men who are all Fire and Heat, grow less than those who are full of Phlegm.

He who laid all *Asia* * in Ashes, was as little * *Magnus Alexander corpore parvus erat.* in Stature as he was great in Valour. A bilious Temperament, which is a'most always accompanied with a little Stature, is generally the Lot of Heroes. *Horace* do's not forget this Character in his Description of *Achilles* †, in which he only copies what *Homer* had

said before him. All *Homer's Iliad* is only a Description of the tragical Effects of that Heroe's Anger; and this the Poet insinuates in

inviting his Muse to sing the Anger of the Son of *Pelevs*, in the very first Line of his Poem. A great Soul is commonly lodged in a

little Body: in so much that we may apply

to Heroes what || *Virgil* has said of the Bees ||

and Ants. Their great Heat renders their

Stature little: It quickly hardens their solid

Parts; it hinders them to enlarge their Ex-

tension, and in wasting the Matter or Sub-

stance of their Nourishment, do's at the same

time rob them of their Growth. The Wea-

sel and the Squirrel have more Fire in Pro-

portion,

* *Magnus Alexander corpore parvus erat.*

† *Impiger iracundus, inexorabilis Acer.*

|| *Ingentes animos in parvo corpore versant.*

portion, than the Oxe or the Elephant : In the latter we see the Slowness of Phlegm join'd to the Gravity of Earth ; and in the former, the Activity and Nimbleness of Fire. In fine, Water, the coldest Element, produces the greatest Animal, since a Whale is much greater than an Elephant. 'Tis therefore manifest, that the moderate Heat is more proper for Growth than the excessive ; which is not less opposite to Fecundity, than to the other natural Perfections, in regard it dissipates its Principle, which consists in a very subtle Spirit. Were the tender Embryo already formed, 'twould destroy its Texture by the Agitation of its Parts : 'Twould stifle the perfect *Fætus* before it saw the Light : I observed above, that the *Matrix* of the Females which brood and hatch their Eggs within their Body, is like the Oven in which the *Egyptians* put the Eggs of Hens, in order to have 'em hatch'd into Chicks. Now this Oven is not proper for the Use, but when its Heat is very gentle, and near to that of an Animal. When the Heat is too violent, it boils the Eggs, or stifles the Chickens. In like manner, the Womb of Women, who have too much Fire, is too hot an Oven. Choler, or an angry fretful Temper, the Effect of Bile, (the Greek Name of which it bears) is an Obstacle to Fecundity ; witness the Proverb, that violent hasty People never generate. *Rachel* seems to have been of that Temperament, by the Demand she made from *Jacob* : *Give me Children or I die.* These violent Passions are scarce

scarce ever bred in a temperate Breast; and in all Probability there was but little Temperature in her Womb, or else her Fertility had not come so late. Her Sister *Leah*, whose Passion did not boil so high, had many more Children.

In hot Countries the Women bear but few Children. 'Tis a rare thing to see a *Spanish*, *Portuguese* or *Italian* Woman, have above two Children. There are four Causes given for the Feebleness of *Spain* for some time last past. The first is, the Loss of five or six Thousand Men, whom it buries every Year in the Mines of *Potosi*. The second is the Inquisition, from the insupportable Tyranny of which great Numbers are forced to fly. The third, which is the Effect of the second, is the *Mores* their Departing the Kingdom. And the fourth is the Barrenness of both Sexes, occasion'd by the excessive Heat, which dissipates the Principles of Generation, and by Lewdness, which is at once the Effect and a new Cause of the former.

The cool Bowels of the North are more prolifick than those of the South. We can scarce instance in the latter, such Colonies and numerous Armies as have sprung from time to time from the former, and over-run the whole Universe; of this the *Goths*, *Visigoths*, *Vandals*, *Allemaines*, and *Gauls*, are numerous Instances. The She-Refugees, that went barren out of the Southern Parts of *France*, are for the most part become prolifick, in the cooler Countries they retired to. Or
at

at least we may say in general, that the *French* Women are more prolifick abroad than at home, the Countries which afford 'em Shelter being colder than *France*.

I have already observed, that the coldest Element produces the biggest Animals: And now I come to observe, that 'tis the best stocked with Animals. Who can forbear admiring that multitude of Eggs that we find in the Female Fish? They are always floating in the Bath, that Physicians have commonly prescrib'd against Barrenness. They drink nothing but Water, in which an ancient Philosopher placed the Seeds of all Things. If mineral Waters procure Fecundity, as the Physicians seem to believe, by prescribing them against Sterility, Fish have that Remedy always at hand, and are always making use of it, for they breathe in Salt-Water (especially Sea-Fish) as the Land Animals do in the Air. Thus, the Scripture says, *A Sinner swallows down Sin as a Fish drinks Water*, importing, that a Sinner sins every Moment.

I do not deny that too cold a Constitution is sometimes an Obstacle to Fecundity, for as much as it extinguishes the Genital Spirit, to which we may apply what the *Latin* Poet said upon another Subject, *Ignis est illi Vigor*. I do not add, *& Cælestis Origo*, in Imitation of some Authors, who make the principle of all the Generations in the Universe, to descend from Heaven. 'Tis sufficient to my purpose to observe, that 'tis of a fiery Nature,

Nature, to which I own that the Moisture and Cold of a Phlegmatick Body is a great Enemy. But the Experience of Physicians, and the Remedies most usually prescrib'd against Barrenness, are Proof that it proceeds most commonly from the Excess of Heat.

I conclude therefore, that they are grossly mistaken, who think to improve Fertility, by augmenting the Heat of the Intrails with *Coffee, Thea, Chocolate, Wine, Brandy*, and other hot Things, under the Pretence of their being serviceable in the Way of Generation. A gentle Heat is of great Use in all the Operations of the Natural Chymistry, in the Fermentations, Filtrations, Precipitations, Infusions, &c. But violent Heat is an Obstacle to 'em all. Do but boil Must, and you'll find it ferments no more, as having lost its Spirit to which the Fermentation was owing. If you would depurate a Liquor in straining it, do not put it boiling Hot into the Strainer, for if you do, you'll lose your Labour, and see the gross and the fine Parts pass together. Would you purify it by Precipitation, stay till it settles, which 'twill never do as long as 'tis too hot. *Wine* is not drinkable till its Fermentation is over, upon which the Lees sink to the Bottom, or cling to the Sides of the Cask ; for before that Precipitation 'tis foul and muddy.

The Salutary Crisis, which is only a Separation or Precipitation of the Ferment, that put the Humours in Disorder, never happens during the great Heat and Ebullition of the
Fever,

Fever, but towards the end of a Paroxysm or Fit, when the Heat and Motion of the Blood begin to be more moderate.

In fine, The Infusion or Maceration of such Things as we want to open in order to Distillation, the drawing of a Tincture, or any other Operation, never succeeds well but upon a slow Fire. A brisk Fire dissipates their finest and best Parts, which are the Parts we want to make fit for Use, by separating them from their grosser and less useful Companions. All the World knows that a violent Fire never makes good Broth; and by a Parity of Reason, too much Heat must needs spoil the Concoction, or Chyle, in the natural Kettle of the Stomach.

CHAP.

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C H A P. VI.

The Injury done to the Vital Operations by the Abuse of Coffee, Tea, Chocolate, Wine, Brandy, and other hot Things.

TH E Excess of Heat is yet more prejudicial to the Operations call'd by the Physicians *Vital*, than to the *Natural*; upon account that the Principle of the latter, or the natural Spirit, is less subject to dissipation, as being less subtile and less disingaged, than the Principle of the former. The Spirit of Must do's not waste or fly away so soon as that of Wine. A Fever, which is only an excessive Heat, dissipating all the Spirits, whether Natural, Vital, or Animal, quickly exhausts all the Sources of Life, at least it throws the Body into a great Weakness, of which it never recovers, till the Calm that succeeds to that Storm, has, by the help of Good Nourishment, recruited and re-establish'd the three sorts of Spirits that the Heat had wasted and dispersed. Hot Men do not live so long as those of a cool Temper. The Principles and Springs of their Life are in too violent a Motion not to take a speedy Flight. The Violence of their Motions unhinges their Machine. When Fire takes hold of a Body, it quickly destroys it, in breaking the Texture of the Parts of the Body, by the Rapidity of its own: So that a
fiery

fiery Soul must needs waste a Body speedily. A fiery Soul or Spirit, they say, is like a Sword that soon cuts its Scabbard. Bilious Persons are commonly weak or sickly ; their warm Constitution is better for the Soul than for the Body. Youth with its gentle Heat, is much Healthier than Virility, the Heat of which is less moderate.

They are therefore very careless of their Health, who increase and inflame their Heat by Ragoo's, by Sugar, by hot Liquors, and such other Instruments of Excess. For a Voluptuous Man is a Candle lighted at two Ends, which will quickly be melted. The Radical Moisture, which can never be perfectly retriev'd, will soon be wasted. The Oil of the Vital Lamp will speedily be spent. The Wick and the Flame are too large to avoid a speedy Consumption. Nay, even before 'tis quite consumed, 'twill become incapable to nourish the Vital Fire, by reason of the Dissipation of the Sulphur and the Nitre, the true Fuel of the Vital Fire, there being nothing then left but Phlegm or Water, which is more proper to extinguish than to preserve it. The Earthy Part of the Blood, link'd together by some gross Parts of the Sulphur, will make a Substance like the Dregs of Oil, which do no Service in the Lamp.

This Substance will render the Circulation dull, and soon put a full stop to it, and to Life it self, by stuffing the Arteries and Veins with its muddy Parts. The thick
Blood

Blood will cause Inflammations where-ever it stops, and above all in the *Viscera*, where the Blood-Vessels make a sort of Net-work, in winding Courses, and in which Blood of due Fluidity finds Difficulty to pass.

'Twill give Rise to Palpitations, Oppressions, Syncope's and Asthma's, by stagnating in the Lungs or in the Heart. 'Twill occasion Obstructions in all the *Viscera*, especially the Liver and Spleen, the Mesentery, the Sweetbread and the Kidneys, in which the Blood-Vessels are very narrow and small. And 'tis for this Reason that these Parts are the usual Residence of *Scirrhus's*. Who then would desire thus to thicken his Blood, by an excessive Heat raised in the Body by the Abuse of hot Liquors, *Wine, Coffee, Spices* and *Sugar*, as well as by excessive Watchings and violent Motions of the Body and Mind? Should not we rather endeavour to moderate the Heat, in order to avoid the Evils that ensue upon its Excess?

This Excess will always prey upon us till it has dissipated all the good volatile and subtile Parts of the Humours, by its immoderate Rarefaction. 'Twill render Respiration and the Circulation difficult, by opposing with invincible Obstacles, the Contraction of the Lungs, the Heart, and the Arteries. We are apt to swoon away in any Place that's too hot, as in a Stove, or in a Croud, where every Person present is a living Furnace, by which the Air is heated? For we not only undergo this Inconveniency, that

the over-rarified Blood stops the Pumps of Circulation, by the excessive Tension that it causes ; but likewise this, that the Nitre and the Spirit, the first of which is necessary to keep up the Vital Fire, and the second to all the Operations of Life, are dissipated by the Heat. The Vapours of Women are oftentimes nothing but the immoderate Heat, which by a sudden Rarefaction of the Blood stops the Springs of Circulation, extending them beyond the due Limits, dissipates the Spirit of Life, and throws the Person into a *Syncope*. And accordingly we find this Accident happens oftner in Churches than elsewhere, oftner in the Southern than in the Northern Countries, and oftner in Summer than in Winter : And cold Water, either drunk or thrown upon the Face, and the fresh free Air, are the readiest Remedies to dispel it.

This gives us to know the Error of most People, and even of Physicians, who in this Case exhibit very strong Remedies, under Pretence that the Natural Heat is weak, and calls for Help. One would think that the Heat of Time and Place, that are frequently the Cause of this Disorder, and the Relief the Women find from the fresh Air and cold Water, might have undeceived them of their Error. This Disorder is near a Kin to that Epilepsie which the *Latins* call'd *Morbus Comitialis*, *quippe cujus Paroxysmus frequentibus Comitiis fere contingat* ; because its Fits commonly come at a publick Assembly.

Hence

Hence it appears, that nothing is more contrary to the Functions of Life, than an overbearing Heat.

This the Author of Nature very well foresaw, in regard he has taken such just Measures to moderate it all over the Body, but especially in the Breast, the principal Seat of Life. He throws Water into the first Laboratory of the Natural Chymistry, I mean the Belly, by ordering it to be the Drink of all Animals. But we do not drink every Moment, as we breathe every Moment. The Breast ought to be cool'd more frequently than the Belly, as being the Cavity most subject to the excess of Heat, and the most ardent Furnace of the Body. Accordingly, there never passes a Moment, but the Air enters or comes out from the Breast, to cool or to carry off the Steams, which are the cause of being overheated. I own, that the Lungs are a Natural Bellows to blow up the Vital Fire in the Heart, by means of the Air which they push into it. But at the same time I must likewise say, that the Wind of Bellows do's not fail to cool those who are expos'd to it, notwithstanding that it kindles the Fire by the Nitre of the Air which it blows into it. I am withal inclinable to believe, That the Inspiration which sucks the Air into the Lungs, has a less refreshing cooling Influence upon the Animal, than the Expiration which sends it out, with the Steams of the two Crucibles of the Heart. Indeed, we find our selves refresh'd and

cool'd when we receive the Air, but still we are more so when we give it Egress. Those who retain the Air in their Breast, are quickly sensible of a great Heat.

Ask those that have been in danger of Suffocation, what they felt; they'll all tell you, they thought their Breast was on Fire, and imagin'd they saw great Fires. This very Answer I had from one that scap'd hanging, by the breaking of the Rope after he was hung up. Those who stifle themselves, have their Lungs full of Air, but that Air is inflam'd by the Fire that comes from the Heart. Some will tell you, that, to keep the Heart from being heated, God has placed it in a *Balneum*, by plunging it in the Water contain'd in the *Pericardium*: And indeed this Opinion is much of the same Stamp with that which makes the Sun of the great World to dip every Night into the Sea, as 'twere to cool and refresh it self after the Heat and Fatigue of the Day. They must be very ignorant of the Structure of the World, that fall into this Error. The Sea would soon be set a boiling, if the Sun, which is nothing but a Sea of Fire, were lodged in it every Night. And 'tis a comical Fancy, that the Fire which composes the Sun, should want to be cool'd. In fine, We must not take all that the Poets have said upon this Head, in a literal Sense: And in like manner, we must abridge somewhat of what the Anatomists say of the Sun of the *Microcosm*, who keep it in a perpetual *Balneum*,
for

for fear its continual Motion should over-heat it. 'Tis true, they do meet with some Drops of Water in that Case or Cover of the Heart. But that is not enough for a *Balneum*; tho' indeed 'tis sufficient to justify the Truth of the Gospel, which informs us, that when our Saviour's Side was pierced with a Spear, there issued out some Water. The few Drops we meet with in the Cover of the Heart, are a sufficient Dew to moderate the Heat, as being assisted in that Office by a great many Lymphatick Vessels, which Nature has placed in this King of the *Viscera*, in order to make a *Balneum Mariae* for him.

Sometimes indeed we find the Case of the Heart all full of Water; but then 'tis a Distemper, and far from being the Cause of Health, or design'd by Nature to benefit or cool the Heart. The Salt-water of this hydropical Disorder would be very improper for that Service. However, from what we have said above, 'tis certain, that Nature has been very careful to keep the Heart cool, without having recourse to the Fan of the *Diaphragm*, to which I should not dare to give that Name, nor ascribe to it the Use implied in it. Were its Motion of a sufficient Violence to produce that Effect, as certainly 'tis not, its cooling Influence would not affect the Heart, for the Air expell'd by it in its Ascent, would not apply it self to the Heart, but to the Lungs and the *Mediastinum*. Nay, I am of the Opinion, that this Partition-Wall has but a small share in the Expiration by which the Breast is ven-

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tilated.

tilated. The Spring of the Muscles assisted by the Muscles of the Breast, is strong enough to expel the Air without the Assistance of the Middriff. But let that be as it will, we ought not to have recourse to uncertain and false Ways and Means, while we have true ones obvious to all the World. We can't doubt of the Care that Nature has taken to mitigate the Heat of the Body, and especially that of the Breast; for 'tis more solicitous to keep the Breast in a Mediocrity of Temper, than to heat or kindle it. And by this its Conduct, it cautions us not to over-heat it: tho we indeed pay but little Regard to the seasonable Advice. In this Point, methinks we imitate the Folly of those who make up their own Funeral-Pile. *Hercules* burning himself upon *Mount Ætna*, to accelerate the end of his Torments, and all those who have rendered themselves famous by the like Dispair, as *Calamus* and *Dido* (if it be true what's said of her;) these, I say, acted with less Fury and Unreasonableness than we, who have neither the same Occasion, nor the same Design, to murder our selves, by feeding with our Excess the Fire that consumes us, like a whole Burnt-Offering sacrificed to Pleasure. For we do not pretend to burn our selves, when we take these hot things, which set our Body on Fire, and consume in one Year the Provisions of Life that would have served for ten, if husbanded by Temperance. Reason, Experience, and the Dictates of Physicians, inculcate to us, that as moderate Heat keeps us
alive,

alive, excessive Heat puts an End to Life. And yet we are always pouring in Sulphur and Oyl into the Vital Fire, and so sink that Mediocrity upon which our Preservation and our Health depends. One would think that Life were a Burden to us, and we wanted to be rid of it: And indeed if this were our Design, our Extravagance would be the less Unreasonable; for at that rate we should act at least with some View and Coherence of Thought. But is it possible that Persons indowed with Reason, who love nothing so passionately as Life, should be so eager for their own Ruine? All the World is not capable of the Reflections we have already made, in order to make us sensible of the necessity of a Mediocrity, and the Danger of Excess of Heat: But the greatest Idiots may apprehend the following Lessons pointed out by Nature for the same end, if they do but give the least Attention.

Let them but reflect upon the Disquiet that follows immediately upon the Abuse of hot things; for Experience is the surest Mistress of simple People, in regard her Instructions bear a Proportion to their mean Capacity. The Excess of Wine or Brandy makes them quickly sensible how offensive that Heat is, which they raise in the Body.

The Excess of the stronger Liquors gives the more effectual and speedy Caution, in as much as those who abuse 'em are more quickly and severely punish'd, a few Minutes after the Pleasure is over; and pay for their Pleasure

*Brevi una
Voluptas,
mille parit
Luctus.*

sure so much the dearer, that for one agreeable Moment they have several disagreeable Days ; Nay, happy should they be, if they could get off, for a few Days Pain and Uneasiness ; and did not purchase some Moments Pleasure, at the Expence of the Affliction of Weeks, Months and Years. We are taught by the Latin Proverb, that a short liv'd Pleasure produces a thousand Pains : An unhappy Fecundity that yields an Increase of a thousand for one. As we take more Delight in Drinking than in Eating, the Excess we are guilty of in the way of Eating, do's not feed the Burying-Places so much as what we commit in Drinking. For Death could not carry its Matters so successfully, if 'twere not assisted by Pleasure ; of which we may say, and that more justly than *Hom*er did of his Heroe in his *Iliad*, that it peoples the Dominions of *Pluto* very effectually. *Achilles* was charged with this Crime, only in so far as he was charged with the Loss of all those *Grecians* that he might have saved : For he had preserved their Lives, if he had been more expeditious in taking off *Hector*, who kill'd them, while he was mewed up in his Tent, thro' the Chagreen he had conceiv'd against *Agamemnon*, for robbing him of his Mistress. But on the other hand, Intemperance, and especially that of the Mouth, murders its Slaves in a positive and literal Sense. It makes a greater Havock than War it'self, which is look'd upon as the greatest Scourge of Mankind,

This

This Murderer kills more by the Excess of the liquid, than of the solid Aliment. This Truth the Greeks design'd to set forth by the Rivers of Hell: Tho after all, 'tis not by Water that we pass into the other World, unless one is drown'd or dies of a Dropsy, the Water of which is oftentimes the Effect of Fire, I mean, of the excessive Heat that melts down the Humors. If we do pass to the other World by Water, 'tis neither Spring nor River-Water; but rather that which we improperly call *Aqua Vita*, and ought rather to be styl'd *Aqua Mortis*, in regard it intails Death, sooner or later, upon those who take it often, or to an indiscreet Quantity at a time. The Name of *Phlegeton*, which signifies *Burning*, seems to import, that 'tis compos'd of those ardent Liquors which scorch the Intrails of all that debauch that way. In the Fever that it kindles, Torrents of Fire run into the Veins and the Arteries. The Metaphor made use of by the Author of the pretty *Metamorphosis* of the Eyes of *Philis* into a * Star, is not at all too bold. The Name of * *Obliviosi* the River *Lethe*, signifying the Forgetfulness *pocula Maf-* to which Drunkards are subject, charges *fici.* Wine with the Death of those who are too much addicted to it. Not but that cold Liquors would be equally mortal with the hot, if the Abuse of 'em were not more unfrequent. We seldom debauch in Spring or Well-Water. The very Drinkers of Water, who love it most, never drink of it but to quench

queuch their Thirst. 'Tis the Pleasure we take in Drinking that brings the Excess: Now few People take Pleasure in Drinking the Liquor of Animals ; that Pleasure they leave to the Beasts. The Pagan Authors would have thought they had regaled their Gods but forrily, if they had intertain'd 'em with no other Liquor but Water. Nectar was their Liquor. Nay, in the Grecian Mythology, the very Gods of the Waters drank no Water themselves: And among the Gods of the Earth, there was one that by his Example justified the greatest Excess of Drunkards. Among such a numerous Train of false Gods, if there had been one that drank nothing but Water, his Example had been in Danger of being lost and sunk among Men, who would have no great Inclination to imitate it ; And therefore to insure the Honour of being imitated, they gave Men no Example but what was bad. *Bacchus*, if we may credit his Votaries, swill'd down more Wine in a Day, than an Ox drinks of Water in a Week.

The Grecians conceiving it more honourable to imitate a God than a Beast, kept so close to the Example of *Bacchus*, that they placed their greatest Glory in the Scandal and Demerit of Drunkenness. And hence it came that the *Latins*, who took Pleasure in putting Truths home upon the Greeks, expressed the Character of a true Toaper in the Proverb, *Optime pergracatur*. Upon the whole, hot Liquors being the common Instrument of In-

Intemperance, which may justly be call'd the greatest Murderer of Men; those who would guard off the impending Blow, ought either to leave 'em quite off, or to use 'em with great Sobriety. This Lesson which Experience hands to all the World, is within the Reach of the most ignorant Heads: And the Lesson we may draw from the Inconveniencies arising from the Abuse of *Coffee, Tobacco, Ragoos, Sugar*, excessive Drinking and Venery, such as immoderate Watchings, &c. is equally within the Verge of their Capacity. Thus it is that God puts Death and Life into the Hands of all Mankind, by giving them to know distinctly the things that contribute to the one or the other. He makes every one sensible that Excess of Heat is the most Common Cause of Sickness and Death: Tho at the same time Excess of Cold, would be equally fatal, if 'twere equally frequent. Life consists in Heat, and therefore the contrary Quality to that, must formally be Death; and for that Reason, the Poets gave to Death the Epithet of Cold; as long as a Body is hot, we never take it to be dead. The Heart which Physicians call the first Liver, and the last Dier, is the hottest of all the *Viscera*. The Heat of the Spring revives Nature, after the Cold of the Winter had thrown it into a *Syncope*, and almost pinch'd it to Death. Children in
whom

whom the Fire of Life is scarce lighted, and old Men in whom 'tis almost out, live only by Halfs. Full and entire Life is peculiar to Youth and the Age of Virility, the Heat of which is vigorous.

All these Remarks are full Proof that Cold, seizing upon the Sources of Life, would be more mortal than Heat: But at the same time it remains a certain Truth, that Excess of Heat is the more usual Cause of our Disorders, upon account, that, as we have said above, we abuse hot things more than Cold.

C H A P.

C H A P. VII.

The Succour that hot Things, such as Coffee, give to the Animal Actions.

THE Functions which we distinguish by the name of *Animal*, consist in Sense and Motion ; and these are perform'd by the Animal Spirit. Now, the Distillation of the Animal Spirit being the Effect of the Fire that Nature kindles in the living Alembick, we can't deny that Heat is the principal Instrument of these Functions ; but it ceases to be such when it goes beyond the Bounds of Mediocrity. When it becomes Immoderate, it quickly dissipates this Spirit, which is much more subtile than the Spirit that we call *Vital* ; the former being already separated from the Blood, whereas the latter is by its union with the Blood kept from so speedy a Flight : And thus 'tis that the Spirit of Wine distill'd, evaporates sooner than when 'tis not yet distill'd. I own, that a cold Alembick will not distil ; but at the same time, if you would make a good Distillation, your Alembick must not be too hot. To moderate the excess of Heat, and promote the Condensation of the Vapours into Liquor, your Distillers are wont to clap upon the Head of the Alembick a wet Cloth, or to use a wide Vessel full of Water, which they call a Refrigeratory. In like manner, Nature fearing lest the Sublimation of the hottest and subtilest part of
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the Blood, particularly its Spirit and Volatile Salt, should overheat the Head, has taken divers Measures to prevent that Disorder. In the first place, it has compos'd the Brain of a cold Substance, for its glutinous parts are scarce capable of Motion, which is the Author of Heat. 2. It moistens this Sponge with a continual Dew form'd in it by the Condensation of the Vapours that stop under the Skull, as if 'twere the Head of an Alembick. 3. Over and above that, it has provided the Brain with a great many Lymphatick Vessels, and with little Glands in the Membranes, which make the Refrigeratory of the living Alembick, and speak the precaution that the Author of Nature takes to prevent the overheating of the Head. God would not have taken so much care to guard the Head from a hot Intemperature, if he had not foreseen its ready Disposition to that Extreme, and the Injury accruing to Life, and to Health, from excess of Heat. He knew perfectly well, that the Blood, which is only a red Oil and a liquid Sulphur, was in danger of rising, like Turpentine, into a flame, if the Distillation-Fire were too violent. The natural Chymistry of the lesser World, does not make use of that violent Fire, which the Chymists call a melting, or a reverberatory Fire, but of a gentle Heat, like that of a *Balneum Mariae*, or of Dung. The Dung Heat is only imploy'd in the lower Story of the living Laboratory, viz. the Belly, and that for natural Operations. The
other

other is to be met with in all the Apartments of this Laboratory, in the Belly, in the Breast, and in the Head; for in all these Cavities the numerous quantity of Vessels full of hot Blood makes a continual *Balneum Mariae*. This Method concerted by the infinite Wisdom of its Author, shews on one Hand the great Usefulness of moderate Heat, and on the other the Extravagance of intemperate Persons, who do their utmost to render it Immoderate, by the Abuse of *Coffee, Tea, Chocolate, Wine, Brandy*, or compound Liquors in which it is a chief Ingredient, or by other means of Excess, which set the Bowels on fire. The Fire kindled by the abuse of *Coffee, Tea, Chocolate*, and other hot Liquors, takes hold presently of the whole Body, which is nothing else but a heap of Sulphur, for it mingles with the Blood which visits all the Members: But its principal Aim is at the Head, to which the Volatile Parts of which 'tis full, do readily mount; for Fire being light bends always upwards. With this View, *Ovid* clearing up the *Chaos*, places the Element of Fire in the uppermost Story of the Elementary World. In the Microcosm the Head has the same Situation and Place, that the Heavens have in the Macrocosm: and consequently is the Rendezvous of the purest and most subtle Fire, which by its immoderate Violence consumes the Moisture that should temper it. Then 'tis, that the Brain becomes like a piece of dry parched Earth: The Lymphatick Vessels calculated to water it, are quite drain'd
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and dried up : The Brain is denied the worst benefit of Rain, *i. e.* of that Dew that arises from the Condensation of the watery Vapours pen'd in by the Skull, or the Membranes of the Brain ; the Matter or Substance of the same being consum'd by the excessive Dryness that the abuse of *Coffee, Tea, Chocolate, Wine, Brandy*, and other hot things causes not only in the Head, but all over the Body. The Efficient Cause of the Animal Spirit is much weakened by the excess of the Heat kindled in the Brain ; for supposing a sufficient quantity of Vapours to mount up, the violent Motion kept up by the Fire, will keep 'em asunder, and dispersed, so as to hinder Condensation.

The Redundancy of Volatile Parts, that mount up to the Head from the immoderate use of *Coffee*, puts the Spirits in such an Agitation, that they can't settle into the necessary Repose for Sleep ; for Watching is nothing else but their continual Motion, or Influence upon the Organs of Sense and Motion. Nothing can hinder the Spirits to flow and act, but either their being quite exhausted, or the obstruction of the Pipes, or Vessels, in which they move. Now, the Sleep of Death arising from the first of these Causes, might readily happen to be the effect of a long abuse of *Coffee*, which by dissipating the Spirits, drains their Source : But the Natural Sleep caus'd by the second, can't but be banish'd by Excess, which robs the Brain of that gentle Dew that invites us to Sleep, by
suspending

suspending the Influence of the Spirits upon the Organs of Sense and Motion. Besides, the Passages of the Brain and the Nerves are laid so open by the frequent Passage of the Spirits, that they can't shut or fall down ; and the animal Spirit is so toss'd by the subtile and volatile Parts of *Coffee*, that it can't have a moments Rest. Hence come the Watchings and Restlessness that oftentimes insue upon the Abuse of that Liquor, whether taken too often, or to an indiscreet quantity at a Time, or taken at Night. As *Coffee* do's harm at Night by hindering one to sleep, so it may do good in the Morning by assisting Digestion if there be occasion ; and if taken after Eating, 'twould at least do less Harm, as being softened and qualified by the Aliment with which it would then mingle. In these Cases, the cause of Restlessness, which consists in the volatile Parts of the *Coffee* blended with the Spirits, and pen'd up in the Head, would have time to spend it self before the Hour of Sleep. However the better to comprehend how offensive the Abuse of *Coffee* is to the Brain, join to the Restlessness arising from it, the Agitation it causes in the Nerves.

C H A P. VIII.

The Disorders of the Breast and Vital Faculty, occasioned by the Abuse of Coffee, Tea, Chocolate, and hot Liquors.

IF we descend from the Head to the Breast, we shall there meet with other pernicious Effects of *Coffee, Tea, Chocolate, Wine, Brandy*, and other hot things, taken to an indiscreet Quantity. For the immoderate Heat causes Palpitations, Swoonings, Inflammations or at least Ardors, which are a Source of Disquiet and Weakness. The Blood becoming sharp by the Use of *Coffee*, pricks and frets the Heart, and so throws it into a Convulsion, which if total makes a *Deliquium*, and if only a convulsive Motion produces a Palpitation. 'Tis observed that those who drink too much *Coffee, Tea, Chocolate*, and strong Liquors, have a weak, little and clouded Pulse ; from whence 'tis conjectur'd that their Blood is not so vigorously and nimbly rarified in the Heart. Now what should be the Cause of this ? Questionless it proceeds from this, that the Spring of the Blood, the Heart, and the Arteries is weaken'd : And pray, whence do's this Weakness proceed but from the Dissipation of the Spirit, which acts in the little World, what *Des Cartes's* subtil Matter do's in the great, for keeping up the elastick Force. I have already shewn
that

that the Abuse of *Coffee* dissipates all sort of Spirits. The Dissipation of the natural Spirit, renders the Chyle worse, and less proper to circulate, in order to its Transformation into Blood ; 'Tis then like boil'd Must that has exhaled its Spirit upon the Fire ; and will never make Wine: the Taste of which, is always flat and down, for want of the Points and Edges of the Spirit that's gone. Boil'd Must, becomes less fluid, and even ro-py ; and is a just Emblem of Chyle that's over boil'd or over concocted in the Stomach, or in the Intestines, by the excessive Heat arising from the Abuse of hot things ; for then the Chyle is dispirited, and its Distribution is baulk'd : Being Viscous, it stops in the *Vena Lactea*, in *Asellius's Pancreas*, in *Pecket's Receptaculum*, or in the *Thoracick Duct*.

Or, if it has so much Force as to reach the Subclavian Veins, where it mingles with the Blood, still it has not Strength sufficient to assume the sanguineous Form. For the Transformation of Chyle into Blood, is done by that Spirit which we here suppose to be a'most exhausted. The Dissipation or feebleness of the vital Spirit, will doubtless enervate all the Operations that go by the Name of *Vital* : The Blood will not ferment well in the Heart, and by Consequence the Pulsation of the Heart and Arteries will be weak, intermitting, or quite faint : The Circulation will be dull and slow ; the Spirit that displays it self in the Breast will be imperfectly form'd,

and the Vivification of all the Parts will be very defective. This consider'd, we need not wonder at the Paleness, the Languishing, and the Faintings of those who are immoderate in the Use of hot things. The Diffipation of the Animal Spirit (which the Excess we now speak of, do's not spare no more than the other Spirits) contributes very much to these pernicious Effects; for the Heart is a Muscle, the Spring of which will not play, unless the Animal Spirit gives its due Influence. The fleshy Fibres of the Arteries being the Spring of their Pulsation, which do's not ply but by the Influence of Spirits from the Brain, which we here suppose to be ineebled by the Diffipation arising from the Abuse of hot Liquors; this being the Case, I say, the Arteries will perform their Functions very forrily.

Thus we see three of the Causes of Circulation very much weaken'd, *viz.* the vital Spirit that makes the Blood ferment and retain its Fluidity, the Pulsation of the Heart, and the Pulsation of the Arteries. As for the fourth Cause, *viz.* the Influence of the Animal Spirit upon the Blood, conveyed by Nerves inserted in the Arteries, it can't be a Gainer while *Coffee* preys upon all the Spirits. The three principal Faculties observ'd by Physicians in a living Creature, give mutual Assistance to one another. That which we call the *Animal* repays with Interest what it borrows from the *Vital* and the *Natural* Faculties. For there's no Operation perform'd in the Breast or the Abdomen, without the Assistance

stance of Spirits from the Head, which is the Seat of the Animal Faculty.

So that *Coffee*, in attacking one, attacks all, in ruining the Natural Faculty, it saps the Foundation of all the rest: Bad Chyle will never make good Blood; Bad Blood will never afford good Nutrition or Growth to the Body: In fine, the whole Body will be very imperfectly enliven'd, in regard all its vital Operations will be faulty. Bad Must will never wake good Wine; the Wine it makes can have no Spirit but what was in the Former; Nay, what Spirit it has will be more disengaged by the Fermentation. Now, apply to the Chyle and the Blood what we have said of Must and Wine. You can't by Distillation draw from Wine a Spirit that it has not; and pray how will you draw a great Quantity of Animal Spirits (which correspond to the Spirit of Wine already distill'd) from a sort of Blood that has only a scanty Stock of the Vital Spirit, of which the Spirit still lock'd up in the Wine is the Emblem? Let us therefore consider a little more particularly what harm the Abuse of *Coffee* do's to the Natural Faculty.

C H A P. IX.

*The Injury done to the Natural Faculties
and the Abdomen or Lower Belly, by
the Abuse of Coffee, Chocolate, and
Tea.*

THE Stomach to which they promise the greatest Comfort, receives the first Shock; By them 'tis burnt, furrowed and gnawn: And do's any one think that in this sad Condition 'twill preserve its Appetite, and its concocting or digesting Force? *Credat Judæus Appella:* for my part I can't believe a Word of it. In the mean time I hope my Reader is still mindful, that I charge all these Evils only upon the *Abuse of Coffee, Tea, Chocolate,* and other hot things; the discreet *Use* of 'em being on the contrary very beneficial. But now a-days the greatest Part of the voluptuous World do not *use* but *abuse* 'em.

We are bound in Conscience to give 'em notice of their Errour and Danger, it being our Office to take care of the Publick Health. When they take too much *Coffee, Tea, Chocolate,* and other strong Liquors, they scorch and burn their Stomach. In dissecting the Corps of one that had ply'd hard this way, I found his Stomach broil'd, as 'twere; the Fibres of it were like the Thread of Cloth that's a little burn'd. Now this Effect may
be

be imputed to two Causes. The first is the natural Heat of *Coffee*, and the second is its foreign Heat. The Coffee-berries may have an ardent Spirit that does not display and exert it self but within the Body. Several Vegetables, such as Cresses, Mustard, and what the Latins call *Flammula Jovis*, have much such a latent Spirit. We meet with it likewise in Spices, where it gives a more lively Sense, as being perhaps more exalted than in *Coffee*, where the Taste does not discover it.

This Puls (*Coffee*) is in its natural State insipid; 'tis not bitter till you roast it; and then its Taste relishes of a burnt Sulphur, a great quantity of which is to be found in its *Analysis*. Now Sulphur being the most inflammable Principle, we must not be surpriz'd, if it burns the Stomach of those who take too much of it, especially if assisted by an ardent Spirit which is the principal Cause of its natural Heat. The foreign Heat we spoke of, as being the second Cause of this Burning, is the Heat of the Fire.

In effect, we take *Coffee*, *Tea*, and *Chocolate*, while they're boiling; in which Condition they pass through the Mouth and the Gullet into the Stomach, the inner Coat of which is lin'd with protuberant Tufts, or Fibres, which the boiling Water burns. The burning of the Tufts of the Gullet would not be so prejudicial, if they had no other Use than what the ancient Anatomists allotted them; or, if they served only to guard

the tender sensible Coat, on which they appear, from the Rubs of ill-chew'd Morsels. Were it so, their Defect might easily be supply'd by a more exact Mastication, which by vertue of the moistening *Saliva* works the Morsels into a perfect Paste. 'Tis true, the Pain that the bare Membrane, stripp'd of this its Safeguard, undergoes, would be a just Punishment of the Intemperance in the abuse of *Coffee*, *Chocolate*, and *Tea*. But the Pleasure taken in that Abuse would perhaps be bought at no dear Purchase, if the Intemperate Person got off so cheap, at the bare Expence of a sort of Pain that's as inconsiderable as 'tis rare. For I am not of the Opinion of that Gourmandiser, who imagining that the Pleasure of Taste was not peculiar to the Mouth, but extended all along the *Æsophagus*, wish'd to have a Neck as long as a Crane. In earnest, as soon as the Morsels are pass'd the Throat, we lose the Sense of their Taste; so that Gluttony and Lickerishness would upon that Score be at no Loss, in case of the Tufts of the Gullet their being burnt by boiling *Coffee*. But the Concocting and the Digesting Faculty would suffer very much; each of these Tufts being like a Beak, through which there distils a Lymph which smooths the Passage that conveys the Morsels to the Stomach, and by making it slippery, facilitates their Descent; and withal, acts the part of a Spirit, or Ferment, that dissolves them in the Stomach.

For if the *Saliva* contributes to that Dissolution, why should not this Lymph which the Glands of the *Æsophagus* squeeze out into its Cavity, and from thence into the Ventricle, have its share in the same Office. For the purpose, the Burning we now speak of shuts up so many Channels, so many Sources of Ferment. But in burning the Tufts of the Mouth, and the Stomack, the Damage is yet greater, in regard it destroys both the Organs of Taste, and of Appetite; each of which is highly necessary to our Preservation. The first of the two gives us notice of the good or bad quality of the Aliment, and the other of the Occasion we have for it.

In effect, 'tis observed, that your great Drinkers of *Coffee*, *Chocolate*, and *Tea*, have scarce any Preceding, or Concomitant Appetite. Before they come to eat they have no craving Appetite: And in eating they have not the lively and nice Taste that other People have. This Deficiency is common to them, and to all those who abuse Ragoos, Confections, Wine, and other strong Liquors. Their worn-out Organ does not duly perform its Function. I once knew a Drunkard that could scarce distinguish sower Wine from sweet; so you may guess, if he was a good Wine-Conner. But to confine our Thoughts to the damage that *Coffee*, *Chocolate*, *Tea*, and strong Liquors do to the Mouth, and the Stomach; we must call to mind, that the Sense which is peculiar to them, depends chiefly upon the nervous Fibres, which being

ing protuberant above the rest of the Surface, compose the Tufts we spoke of but now. Now these are burn'd, or scalded, when we pour boiling Water upon 'em, much like the Nap of Linnen Cloth, or Stuff, when put into Lye, in which case the hotter the Lye is, the more is the Nap burn'd off.

We are not yet aware of all the Damage accruing to these parts from boiling *Coffee*, though at the same time all the World knows that Cloth tears easily after it has been often in the Lye, especially, if the Lye be too hot, its Thread being then burnt. Now, to set this Matter in a clearer Light, we must call to mind, that these nervous Tufts are the true Organ of Taste in the Mouth, and of Hunger and Thirst in the Stomach; as well as the Spigots, or Cocks through which the Sources of the Ferment empty themselves into these Cavities. Every one knows, that when Threads, or Hairs, are as 'twere broil'd, or scorch'd, they shrink, and shut up their Cavities; and for that reason die, the Vital Juice being denied Passage through their Cavity which is then shut up. But if they be burn'd with boiling Water, they not only shrink, but fall soon after, their Root by which they were tied to the Flesh, being burnt quite through. Accordingly we see boiling Water is the most usual *Depilatory* for taking off the Hair of Animals design'd for Food. Now, who doubts that the Threads with which the Cavity of the Mouth, the Gullet,

Gullet, and the Stomach is tufted, may undergo the same Fate when burn'd by too hot a Liquor ?

But they'll tell you, *Coffee* never burns, let it boil never so much ; and that's one of the marvellous things that the passionate Drinkers find in it ; for there must always be some mighty wonderful thing in the Objects of all the Passions. But this their Explication is as cold as *Coffee* is hot. 'Tis not *Coffee*, say they, that burns, but the boiling Water impregnated with its Tincture. But, pray what signifies it, whether it be the *Coffee*, or the Water ? Is one the less burn'd for the Innocence of the *Coffee* ? But the Matter is, 'tis a Comfort to 'em to excuse what they love, and what can never do amiss, or prejudice 'em in the least, if we give ear to *Passion*, which is always an Advocate for its Object. However, all their little paultry Reasons, as cold as they are, will never keep *Coffee* from burning those that take too much of it, or the nervous Tufts that make the Organs of Taste and Appetite from being destroyed by its burning Influence ; unless it be that the Opinion they have of *Coffee's* not burning, be a Preservative or an Unguent against Burnings ; which they scarce believe themselves, with all the Prejudice that attends 'em : Imagination, how strong soever, will not reach so far. The very Author of the Italian Book, intituled, *De l'Opinione la Regina del Mondo*, that Mr. *Pascal* desired so earnestly to read, could not screw it so high. Had any
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of the furious Advocates for *Coffee* carried their good Opinion of it so high, I doubt not but his own Experience, either has or will speedily undeceive him. Their Teeth, black as Coals, are so many unexceptionable Witnesses to refute the Error of those who deny that *Coffee* burns. Suppose they could find in the Ashes of *Coffee*, a Remedy against the Blackness it causes ; as we do in the Ashes of Tobacco, which whiten the Teeth that the Abuse of that Plant has blackened : Suppose at the same time, that this Cosmetick were as infallible as 'tis uncertain : Why, is it not still better to have no Occasion for it ? 'Tis in effect owning the Charge, to plead so forrily, as to alledge that *Coffee* cures the Evil it gives rise to. You may be cur'd of Madness if you take a Hair of the Dog that bit you ; And supposing this Proverb true, would not it still be a Truth, that the Bite of a Dog is the Cause of that horrible Distemper. I persuade my self, the Gentlemen with whom I am now ingaged, would scorn to advise any one to get himself bit by a Scorpion or a Viper, in order to have the Pleasure of being cured by the excellent Remedies taken from the same Animal that gave the Wound. The Advocats for *Coffee* do not deny that it blackens the Teeth, but affirm that its Ashes also whiten 'em. The Evil is certain ; the Remedy is uncertain. This Observation gives a mighty Damp to the Plea of *Coffee* temper'd or qualified with Liquor : sure the Teeth are not blackened by the Qualifier : your Water-drinkers

kers have commonly very white Teeth. *M. de Lussac*, Uncle to my Lord *Galloway*, who drank nothing but Milk and Water, had not one black Tooth at eighty Years of Age : So that at this rate *Coffee* is convicted of being the Incendiary ; and for that it may thank its passionate Lovers. If our Advice be followed, it shall preserve all its Honour and Reputation, and never burn any Body ; it shall always do good in the hands of those who are branded for its Enemies, because they condemn the excessive Use of it. Could the World but be perswaded of the Damage arising from the Abuse of it, its Party would quickly sink. One half of 'em would be took off, if we could but convince 'em that it spoils the Teeth ; they would not be so much afraid of the A-king as of the Blackness of the Teeth, tho indeed 'tis capable to cause both the one and the other. The Ladies would be sure to make a Sacrifice to their Beauty, that they are not capable of making to their Health. For the purpose, if *Coffee* blackens the Teeth, then it gives no manner of Imbellishment ; the Mouth of a *Satyr* will spoil the finest Face that is. 'Twas not the Blackness of the Teeth, but of the Hair and the Eye-brows, that the Greeks set in Opposition to a fair Complexion, to heighten its Lustre. In speaking of a sparkling Beauty, they never said *Melanodus* but *Melanophrus*. If the Whiteness of the Teeth is as necessary to Beauty as their Blackness is disadvantageous, we shall do a Disservice to *Coffee*, in perswading the fair Sex that it
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makes their Teeth black. But in regard 'tis only the Abuse of *Coffee* that can be charged with that bad Effect, the Charge, tho justified by Experience, do's not exclude it from being used.

To call in to the Assistance of Health, the strong Passion that the fair Sex have for Beauty, we shall here lay open yet another Difference that *Coffee* do's to their Idol. 'Twould be sufficient to tell 'em in general, that Health which it Destroys is the Foundation of all Beauty. Death nor Sickness were never either handsome or good in themselves. But the Abuse we here complain of, has a more particular and strict Alliance with Deformity, in regard it makes the Complexion tawny and swarthy, by Virtue of the excessive Heat that it kindles, and of the Dryness it causes in the Skin; producing both the one and the other by a great Flood of Bile, which spreads from its Source all over the Body, and communicates its Colour to the Skin. The scorching Heats of the Dog-Days do not tarnish the Flowers of a Garden, sooner, than the Heats of Constitution stain the Lillies and Roses of a handsome Face.

But this is not the only sort of Intemperance that threatens Beauty. All Kinds are fatal to it, in regard Intemperance destroys the Foundation of Beauty, two ways, *viz.* in ruining the Health, the Loss of which is always accompanied with the Loss of Beauty, or in amassing a great deal of Bile, which is always the Mother of Deformity. A cool
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and sweet Blood makes the Body sound and handsome. But all over-heating things render the Blood sharp and hot. Sleep to which this Excess is an Enemy, nourishes Beauty as well as Health. Watchings raise in the Body a Heat that may be call'd the Dog-Star of the little World, and quickly blasts both the one and the other Flower. But we shall have Occasion afterwards to speak of this Intemperance, in running over the bad Effects that the Abuse of *Coffee, Chocolate, Tea,* and strong Liquors, produces in the Liver. At present we shall confine our selves to their Influence upon the Stomach.

It burns the nervous Tufts, the inner Surface of which is bristled or staring. Thus it shuts these small Pipes, which pour the Spirit, the Lymph and the Ferment into the Stomach, for the dissolution of the Aliment. Nay, it not only stops up the Passages, but dries up the Springs, by dissipating the Spirit, and evaporating the Lymph by its excessive Heat. The Water with which the *Coffee* is mix'd, and which ought to be a Check to its Ardour, is not able to hinder it, either to heat or to dry up. The Fire has much the Ascendant over the Water, which by being boil'd, is strip'd of its natural Coolness. But the great Lovers of *Coffee*, put so little Water, as if they were afraid of not burning themselves. 'Tis a pity they can't take it like Wine, without any Water at all. When 'tis very strong, 'tis indeed not so wholesome, but withal more agreeable, and the

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Loss of Health is compensated by the Pleasure they have in drinking it. Voluptuous Persons are always ready to sacrifice their Health to their Pleasure. They do not love Pleasure for the sake of Life, but Life for the sake of Pleasure; and thus invert the Natural Order, in putting the Means in the room of the End. But they are soon punish'd for this Disorder, or Contempt of the Order establish'd by the Divine Wisdom; the Conduct of which would quickly reduce such Stragglers into order, by having tack'd to Disorder the Punishment it deserves, if they were not blinded by the Passion they have for Pleasure. They can't abuse *Coffee* or any other hot Liquor, for a long time, with Impunity. The Tufts of the Tongue and the Palate being burnt, there grows *there* a *Callus* as 'twere, that makes 'em insensible, or at least blunts their Sense of Taste very much.

The Sense peculiar to the Stomach, namely Hunger, is very much blunted by the immoderate Use of hot Liquors. Hot boiling *Coffee*, can't be often pour'd into the Stomach without burning the little Tufts that rise above the Surface. If you throw boiling Water upon a green Plot, it withers presently: Upon which the Slips of Grass that were peeping out of the Earth, seem to re-enter, by shrinking or by lying down. And this I take to be a just Resemblance of that Down that covers the inner surface of the Stomach; which is no sooner scalded than it disappears in a manner, and seems to retire into the Membrane that bears it.

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The inward Membrane of the Stomach is then like to a hairy Cloath scorch'd with Fire. Mean while this Down is very necessary as much for the sensibility wherein the Appetite doth consist, as for the dissolution of the Aliments which are melted by the Leaven, that the ends of those *Fibres* pour into the Stomach. It serves moreover to retain this dissolver in the Intervals of the Strings, of which the ends compose the Down: But when it is burnt by *Coffee*, *Chocolate* or *Tea* that are too Hot, we are deprived of all the good Offices it formerly did, and we are not warn'd by our previous Appetite, of the Necessity we have to eat and drink: And if we take any Food more out of Reason, than because of Appetite, we cannot digest it well for want of that Leaven which cannot distil any more into the Stomach, since these *Fibres* or little *Strings*, or Pipes which poured it in are burnt or stop't, or have been hurried away out of the Ventricle by a Deluge of *Coffee* or *Tea*, which washes this Entrail too much. I do not speak here of Breaches or insensible Holes which are made in the Membranes of the Stomach, by the burning of *Coffee*, like Fire in a Cloath, which only burns in some places. These Tunicles in Mr. *Colberts* Stomach whom the necessity of Wakeing forced to the Abuse of *Coffee*, were like a Cloath too much used, or resembled the Leaves of the Plant, which the French call *Mille Pertuis* and the Latins *Hipericum*. If these Holes be but proportioned to the smallness of the

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Strings

Strings with which the Stomach is interwoven as so many little Pipes which contain the Spirit, how is it possible but this subtile Essence should get out that way: This Entrail then is pierced like a Sive, like the Barrel of the *Danaides*, or like a broken Cistern that can hold no Water. We may say of it as the Comical Poet said of *Davus*, *Plenus rimarum est, hâc & illac perfluit*. The Spirit dissipated through these Breaches, slackens the *Fibres*, so that the Spring cannot play, or play but very weakly, insomuch that the Stomach being half Paralitick, lets the Chyle stand too long in the Cavity, which it is not able to remove by its contraction.

Here we have enough already to lay to the Charge of *Coffee*, *Chocolate* and *Tea*, when it is abused, it spoils the Organs of Tasting Appetite, Concoction and Digestion. We may add literally, that it makes the Stomach hollow and lowers the Surface of it by burning the Doune with which it is covered. It does the same Hurt to the Guts, of which the internal Surface also is made rough by these small Strings, it melts and washes the clammy Humour which Nature makes a Shield against the sharpness of the Choler, and the Acidity of the Juice which runs from the *Pancreas* by the Channel of the *Virgungus*. Thus those who drink *Coffee* to Excess are punish'd by their Intemperance, with Colicks, Dissenteries, and the Iliac Passion. The internal Membrane of the Intestins having lost its Shield, is wounded the more easily

easily by the sharp Humours that run along this Passage. When the grateing has not penetrated so far as the Orifice of the small Vessels that contain the Blood and Borders on this Cavity, it is but a Cholick which is the Pain the Belly feels when it is irritated. If Blood issue from the Vessels and throw it self into the Cavity by this Irritation, it is the Dysentery. If the Inflammation that follows it stops, by the swelling of the Guts, the Passage of the Matter which ought to go off by Stool, occasions the Iliac Passion. The Abuse of *Coffee, Tea, Chocolate, strong Liquors, Vinegar, Sugar, and Spiceries*, contribute to all these Diseases, by washing, scraping, exasperating and inflaming the Stomach and the Guts, by putting Fire to the Sulphur of the Choler, which becomes more sharp by its Inflammation.

But we shall find some other occasion to speak of the Mischiefs which *Coffee, Chocolate Tea*, and other hot Liquors occasion to the Liver by the Abuse of them, when we are come that length. Let us go on with the Milky Veins, and observe what Hurt these things do in passing to the Mesentery which bears these Vessels. Their Fire has dissipated already the Volatile Salt and the Spirit of *Lympha*, by the excessive Motion which its Heat gives them. It deprives by this means the Chyle of its Leaven, which ought to change it into Blood; it dries too much the Kernels of the Mesentery. The *Pancreas* of *Asellius*, one of the principal Sources of
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this *Menstruum*, is quite drained by this Drowth. In the Reservatory of the *Pequet* this Excess kindles a Fire which goes into the Reins, and the heating of them occasions a thousand Evils. We shall speak of this in another place more properly than here. We might follow the Impression made by *Coffee*, *Chocolate* and *Tea*, from the Reservatory of the *Pequet* into the Channel of the Breast, and see what ravage it makes in that Region. But entring into this, we should go out by the Lower Belly, where *Coffee* occasions a great many other Disorders, of which we ought to treat, before we enter upon the Recital of those it occasions in the other Provinces of the Little World. We have already described a good part of them, by shewing the Obstacles which they lay in the way of Nourishment, Growth and Procreation. But let us see what bad Effects in particular it produces in the other parts of the Lower Belly, of which we have not yet spoke any thing.

C H A P. X.

Of the Hurt which Coffee, Tea, Chocolate, and other Hot Liquors do to the Liver.

AS the most mischievous Quality of *Coffee* is the Heat it occasions by its many sharp, subtile, and volatile Parts, it must plainly appear to every one, that it chiefly threatens the Liver, which we look upon to be a Mine of Sulphur in the Little World. *Coffee* that sets it so often on Fire, makes it a *Volcano*. This Entrail is then in the Little World what *Vesuvius* or *Ætna* is in the Great World. When the Mine is sprung there, the Tremblings are to those who must indure 'em, no less Terrible than the violent Shakings which *Sicily*, the Kingdom of *Naples*, and all *Italy* endure by the breaking out of the Mountains *Vesuvius* and *Ætna*. The Inflammations of the Liver does in Effect cause a Trembling through the whole Body of the Patient, in whose Bowels the Mine is then in Action: He feels the same shakeing at the beginning of an intermitting Feaver, because the Choler prompted by the sharpness which the Inflammation occasions; cruelly provokes the Membranes and the Nerves of the Lower Belly, until it occasion a convulsive Motion which spreads it self through the whole Body

all that which inflames the Choler exposes us to this Danger. Now nothing is more proper to put it in a Flame than the Abuse of *Coffee*, which of it self is full of Volatile Sulphur, that serves for a Match to this Mine. It is likewise the Original of Cholerick Feavers: it heats the Choler, it burns the Liver, the bad and bitter Taste which those that take too many hot Things find in their Mouths, is a proof of the first of these Propositions. The second is demonstrable by the Leanness of their Bodies, whilst they live, and the Condition their Livers are in after their Death. I have seen one so much dried up, that it might be crumbled to Powder. To separate the Choler from the Blood in the Liver, it is not enough, that the Sive through which it is to be strained be open enough, but there is need also of an Acid which *Diamerbroc* brings from the Spleen to the Liver, by the *Splenic* Vein, to precipitate the gross Sulphur, as distill'd Vinegar precipitates that of Antimony dissolv'd in Liquor. The *Coffee* which mortifies this Acid by its Alkaly, hinders the Operation and the separation of the Choler, which not running into the Bowels by the Channel that leads thither, disperses it self through the whole Body and leaves its yellow Colour in the Skin. I have known several Persons who by the Abuse of *Coffee* have got the Jaundice, because the *Coffee* put their Choler into a Flame and diverted it from filtrating into the Liver; all things that causes a burning in the Intraills are

are capable of producing the same Effect: The Blood becomes so swift through the abundance of the Oil, which we call Choler, that it doth not stay long enough in the Right *Hipochondria* to permit this Filtration. The Liver and the Spleen are the two Scales of the Ballance wherein the *Acid* and *Alkaly* are weigh'd, upon the *Equilibrium* or just Proportion of which a Man's Life and Health depends. The Excess of *Coffee*, *Tea*, *Chocolate*, strong Liquors, Salt, Sugar, Spices, and other hot Things, very soon ruins the Equality which ought to be proportioned between these two Principles, by giving the Victory to the *Alkaly*. The Blood becoming too Liquid by an Excess of the Oil which *Coffee* generally produces: and besides, hindring it to stay in its Strainer, causes too Rapid a Circulation, and this occasions a Fever: But this is to anticipate the Distempers that those things produce in the Breast, which is look'd upon to be the principal Seat of this Disease, though it disperses it self and is very sensibly felt throughout the whole Body. Wherefore let us not yet leave the Lower Belly, but let us view the bad Effects which the Abuse of *Coffee*, *Tea*, *Chocolate*, strong Liquors, and other Hot Things, as Salt, Sugar and Spices occasion to the Spleen.

C H A P. XI.

Of the Hurt which the Abuse of Hot Things occasion to the Spleen.

WE have seen already that the Abuse of Coffee destroys its Influence, and mortifies its *Acid* by the abundance of its *Alkaly*; it gives the Victory to its Rival, and sells it however at too dear a Rate. It's certain, that the Liver and the Spleen are the two Entrails of the Lower Belly, that suffer most by Hot Things taken to Excess, though the Stomach seem to have as much reason to complain. These are the parts that are most subject to be over-heated, that lie between, those to whom the Heat is most prejudicial, both because of the number of Vessels we find there, and because of the Humours which Nature hath, as it were, laid up in store there. The more Blood any parts contain, the more is the Inflammation to be feared, because this Humour is like an Oil that entertains and augments it. Now the Liver and the Spleen are a Texture of Veins and Arteries full of Blood; they are also the Reservoirs of Choler and Melancholy that do abundance of Hurt when they are set on Fire. The latter does not indeed kindle so soon as the other, but when it has once taken Fire it keeps it much longer than the other, because
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it has a larger Body, and the Impression of the Heat which it occasions to the Parts that contain it, is proportionable.

If then the Abuse of *Coffee* puts Fire to the Spleen, the Inflammation there is more hurtful than in any other Entrail; for its fixed Salts are like so many sharp edged Launcets that cut the small Strings and tear the Membranes when they are much agitated by the extraordinary Heat that the Abuse of *Coffee*, *Tea* *Chocolate* and other Hot Things does occasion. Therefore those who take too much of 'em are often Splenetick, they find a great pricking throughout their Body, but above all in the *Hypochondria*, where Nature has placed the Liver and Spleen, as the two Humours that are most Picquant. Choler and Melancholy are like the Powder of 2 Mines, always ready to Spring when the Abuse of any Hot Things sets them on Fire. Besides, it hinders the two principal Operations which Nature makes in these two places. We have already seen that it hinders the Separation and Filtration of the Choler in the Liver, and we shall easily perceive that it hinders the principal Functions of the Spleen: It cannot thicken the Blood, moderate its too violent Circulation, nor prevent its Inflammation, by hindring the Exaltation of the Sulphur, but by virtue of its *Acid* Salt, whereof Nature makes Use in almost all its Operations. How much then do we hurt it, when we deprive it of this universal Instrument, in destroying the *Acid* of the Spleen by the Abuse of *Coffee*.

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With this we wound at one stroke the Stomach, the Liver, the Guts, the Reins, and all the other Parts that don't perform their Functions without the assistance of *Acid*. The Stomach looses its Appetite and becomes incapable of Digestion; because both the one and the other is the Effect of the *Acid*, of which the Source is dried up. The Liver will not be able to drain the Choler, because before its Filtration it ought to be precipitated, and by the help of an *Acid* separated from the Blood. The Chyle cannot duly ferment nor refine it self in the Bowels, if the *Acid* in the *Pancreas* (which is supposed to have its Source from the Spleen) be necessary to these two Operations; or at least is it likely that this sharp Moisture will ferment when it meets the Choler fill'd with Salt of *Alckaly*, and that the gross Sulphur of the Chyle precipitates it self into gross Excrements when the *Pancreas* pours its *Acid* Moisture upon them. It is pretended that the Atrabiliary Glands situated near the Reins, do precipitate by the *Acid* they communicate to the Blood, the Serosity that ought to pass by these two Sources of the Urine. If the Spleen be the first Reservatory of all the *Acids* that is in the Animal, then all the Streams will be dried up with the Spring.

The *Atrabilar* Glands would have no *Acid* to furnish the Reins with, if they did not receive it from the Spleen, which cannot give what it has not, having lost it by the Abuse of *Coffee*, which causes the *Alkaly* (a mortal

mortal Enemy of the *Acid*) to abound and reign every where.

If I would enlarge upon the Universal Benefit of this last Principle, I might with ease demonstrate what Influences it has upon all the Operations of Life; for I could easily show, that without it the nourishing Moistures could not have that consistence which is necessary to Nourishment and Growth; both the one and the other of these Operations being in all likelihood nothing but a Coagulation made by the *Acid*. The most part of Physicians that follow the Principles of Chymistry, attribute the Growth of Plants and that of Animals to the *Nitre*, which is only an *Acid* Salt. *Hippocrates* did believe that the Formation of the *Embryo* was occasioned by the Coagulation of the Seed which could not be curdled but by an *Acid*.

It would not be impossible to agree this Hypothesis with that of Eggs, which in all Females contain a white or transparent Juice, of which the little Animal is form'd by way of Coagulation, whereof the first Rudiment or Beginning may be seen in the white part of the Egg, called by the Latins *Grando*, and by the French *Germe*: According to this the Genital Spirit of the Masculine Seed should be an *Acid*, which makes this Coagulation. Its certain that it is not to be found but in such Eggs which the Hens lay after they have been trode by the Cock. *Job* seems to make an Allusion to this Mystery, when he says, That his Body was curdled in his Mothers Womb

Womb, like a Cheese. The Seed of Males, though never so Liquid, shows nevertheless by its thickness a sort of Coagulation begun by the *Acid*, and since this Principle is so necessary to Generation, who needs wonder that the Abuse of *Coffee*, which is filled with *Alkaly* should be the Cause of Barrenness. When the *Acid* in its Source in the Spleen, is destroyed by the Excess of *Coffee*, it has the same Impression upon all the Operations Vital and Animal, as it has upon those that are Natural; whereof we have just now made mention. We have already seen the Disorder which the excessive subtilty of the Blood occasions in the Breast, by hindring Respiration; the beating of the Pulses, Circulation and Vivification it self. The *Acid* only can give a Remedy to this Excess of Rarefaction. Therefore the Abuse of *Coffee*, which destroys this Remedy, is very hurtful to the Stomach.

Several Authors are of Opinion, that the Animal Spirit is a Volatile *Acid* which sublimates from the Heart into the Brain. I shall not examine if this Opinion be compatible with that which fills the Head with *Sal Armoniac*, which seems to be felt when the Brain is tainted. It's at least certain, that without the Counter-balance of the fixed *Acid*, by which means the gross Sulphur precipitates downwards, this would all ascend into the Brain and disturb the whole Oeconomy of it.

In short, if the Blood for want of *Acid* destroyed or melted by the Abuse of *Coffee*, should become too thin and dissolve, it would get out by the Orifices of the Vessels, how little soever they were opened. Those Persons that are subject to bleeding (be it from what part of the Body it will) ought to abstain from *Coffee* as from Poison. This consideration ought to render it suspicious to all People. Why does this *Nectar* or *Elixir* of Life flow thus, but only because its made too Liquid, and the Texture of its Fibres broke. Now Doctors say, and with a great deal of Reason, that there is not a more certain sign of Bloods being spoil'd than when it will not thicken in the Vessels into which it is let; the whole Oeconomy of it is ruin'd, and the Texture broke: The Spirit and the Volatile Salt that are the Principles of Life, and which were retained by the Fibres while it was Sound, are dispersed; and 'tis a sign then, that the Treasure of Life is almost exhausted. The Doctors therefore take it as a fatal Prognostick, when Blood does not come to a consistency in the Vessels that receive it. We have already observed what Trouble Chirurgeons have to stop it, after letting Blood in a malignant Distemper. That which is drawn from Persons that abuse *Coffee* does not congeal so readily as that of others; they are therefore more subject to bloody Fluxes and malignant Feavers than others, which Experience does but too much confirm. *Coffee* seems to have two contrary Effects on the

the Blood, in making it either run too swift or to flow. In the beginning it produces the First Effect, and afterwards the Second, when it has not had time to dissipate the humid or subtile Parts of the Blood, it only augment its Moisture: But when this dissipation leaves nothing but the Dregs of Blood the Humour grows Thick like a Syrup, in-somuch that it cannot run out of its Vessels when opened, either by Art or Nature; 'tis then that both Sexes loose the benefit which (by a natural and periodical Bleeding) draws the Causes of Distempers from their Bodies, by purifying their Blood. It's generally observed that after a long Abuse of *Coffee* the Blood only runs along the Arm, although the Chirurgeon hath opened the Vein wide enough; otherwise it does not issue with an impetuosity conformable to its Vigour; the Spring of it being much slackned by the dissipation of the Spirits (which *Hippocrates* calls impetuous.) The Principle of Life is so in Proportion, for the Spirit is the chief Cause of our subsistence.

The love then we have to Life ought to be a strong inducement to Temperance, which preserves and fortifies the Spirit, and a preservative against Intemperance, which lavishes and wastes it: For all other Excesses as well as that of *Coffee*, produces the same Effect. The Wisdom and Holiness of God doth more efficaciously recommend unto us the practice of Virtue, by the natural Recompence he hath joyned thereunto, than
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by the most pressing Lessons and Exhortations, and diverts us from Vice, by the Punishment that will unavoidably follow.

The Blood which is the Source of Life, is always spoil'd by Debauches. The Abuse of *Coffee*, of all sorts of strong Liquors, and of other things too Hot, is a kind of Debauchery. We rarely exceed in weak Liquors that have not have a Flavour agreeable to our sensual Appetite : This resembles the Bees, who give a smart Sting that occasions a great deal of Pain to those that would rob them of their Honey. Both one and t'other have their Sweet and their Sower. The Sting of Voluptuousness may deservedly be compared to that of a Scorpion, who most commonly kills those he Stings : And if the Effect of his Venome were not by some proper Remedies immediately prevented, would never fail to kill at all times. Temperance is the only Antidote we have against this agreeable Poison that's called Pleasure. Intemperance impoisons all the Springs of Life. The Abuse of Hot Things, as *Coffee*, &c. does not kill so suddenly as others ; it's a lingering Poison that proceeds by degrees and insensibly consumes the substance of our Lives ; 'tis so much the more dangerous as it's Venome is agreeable and secret. If Death had not been in League with sensual Pleasures she would have performed her Business but very slightly, or have done it too late. A Poison that's disagreeable will not do much Hurt in the World ; The rude Impression it makes upon the Taste gives sufficient

*Epicuri de
grege por-
cus.*

sufficient Warning not to take it: We are averse enough to take those Things that are most wholesome when they are not pleasant: We sacrifice too often our Preservation and Health to our Pleasures, and it's seldom found we do the contrary. A voluptuous Person prefers a short and a pleasant Life to one that is long, and does not abound with Pleasures. It was very well named *Epicurus's* Hogg: The Life of that nasty Beast is as short as it is pleasant; its Pleasure (if it has any) is not interrupted by any Trouble. But Man, who resembles him in his Inclinations, may at the end of his Race, which by Excess he cuts short, with more reason say, than the Patriarch *Jacob*, *My days have been few and Evil.*

But to keep to the Species of Intemperance, against which this Discourse is levelled. If what we have said already against the Abuse of Hot Things, and particularly of *Coffee* does not perswade their passionate Admirers that it is capable of shortning their Lives, we yet pray them to cast an Eye upon the Blood which is drawn from them. If it be not already reduced to an Extract, or rather a a Slime occasion'd by the excessive Heat, which causes the Moisture and Volatile parts to evaporate: Or if it be not already wholly dissolved to that degree that it cannot congeal in the Porringer, because the Texture of its Fibres is quite broke, or that the *Acid* that makes it consistent be not destroyed by the *Alkaly* of the *Coffee*: At least we may see

two signs of a great Alteration in it. The first is a Deluge of Serosity, which threatens the Dropsy; and the second a bad Colour, which shows the Indisposition of it. It is not dead yet, but very much indisposed; all its Spirits are not quite gone, but very few remain. That which doth not thicken at all when out of the Body, is a Carcase of Blood. That which congeals but a little, and melts almost all into Water in the midst of which there's only seen a little Isle of Blood, thick and blackish, is like a Patient in an Agony. At least, the yellow or whiteish Colour of Blood drawn from an intemperate Person, is a sign that he is not in Health: Its whiteness demonstrates the weakness of the Levain, that it had not strength enough to change the Chyle wholly into Blood. Its yellowish Colour denotes the abundance of Choler which grows by all our Excesses, because of the Fire they kindle in our Intraills, but above all by that of *Coffee*, which may be called the Father of this bitter Humour. Thus such as exceed in the use of this Liquor have less red than yellow in their Blood: Under the last blackness is conceal'd the Choler, by its lightness getting above, and the Melancholy by its heaviness keeps underneath.

The first of these Humours disperses it self in abundance, from the Liver into the Bowels, and overflows in the Stomach; from whence it sends to the Mouth those bitter Exhalations that make us sensible of their

disagreeable Taste : For the excessive use of *Coffee* makes the Mouth bad more ways than one. 'Tis commonly the first part that is punish'd by Intemperance ; the Divine Justice will have the Instrument of our Sin to be likewise that of our Punishment. The *Pagans* saw the Truth of this notwithstanding the Darkness that surrounded them. *Homer*, in the War betwixt the *Greeks* and *Trojans*, feigned *Venus* and *Mars* to have been wounded in those Parts by which they were culpable of Excess. Debauch'd Persons feel this every Day verified in their Bodies ; the bitterness of the Mouth would be but a gentle Punishment for our Excess in *Coffee*, if it did not threaten far greater Calamities, by the heaps of Choler it gathers in the Entrails. It signifies, that the Mine is full and will suddenly begin to operate by Feavers or by Inflammations ; but especially by Scabs, Ring-worms, or *St. Anthony's Fire*. And as we see what's above those Vulcanous or Sulphurous Mines grow yellow by the Flower of this Mineral, which the Fire raises ; so the Mouths of those that are Cholerick and take too much *Coffee* grow yellow, but chiefly their Tongue. The Abuse of *Coffee* brings all these mischiefs along with it, by gathering into the Body a great deal of Choler, which is the Cause of them.

Sweet things contribute nothing less to this than those that are bitter. These two Causes of Choler are commonly join'd to *Coffee*, of which the natural Flavour is Bitter ; which
being

being qualified by the sweetness of the Sugar, wherewith it is season'd, renders it the more agreeable. It may then be charg'd with all the Distempers, which Choler by its Excess, occasions in the Lower Belly, as Nauseousness, Vomiting, Indigestion, Cholerick Diarrheas, Dysenteries and Cholicks, among which the Nephretique or Stone-Cholick is the most cruel. We have also reason to charge it with the Iliac Passion, overflowing of the Gall, sharpness of Urine, and the Stone, which is formed by the Boiling of the clammy Humours and Tartar in the Reins, when extraordinary Hot. The yellow Colour of the Urine clearly proves its Sulphurous and Cholerick Tincture, besides the Heat of the Reins. But its much better known by the redness of the Water which comes out of the Bladder, after it has fallen from the Reins through a natural Cascad or Waterfall. This Colour does not only shew the abundance of Sulphur, but also the Inflammation of it, from which such a Tincture is drawn, by infusing it in Liquor capable of dissolving it. But whereas this dissolution cannot happen but by a constant or violent Fire, we have reason to think it denotes the heat of the Urines, of the Bladder, the Ureters or the Reins.

Coffee may render the Urine yet more Red by a mixture of Blood, which it often causes to Extravasate by making it too subtil, liquid, or sharp, and chiefly when it is broke; that is to say, by breaking its

Texture. This is wholesome Advice to those who are subject to piss Blood. I have known several Persons that were troubled with this Distemper by the Abuse of *Coffee*, and several others that were cured by abstaining from it. Those then of both Sexes that are troubled with Bleeding, ought to take it for granted, and punctually to observe this Abstinence, lest the loss of Blood and Life go together : For the loss of this Humour is very properly called the Loss of Life. *Virgil* justified this Expression, when he spoke of a Man that by vomiting of Blood gave up the Ghost. *Purpuream vomit ille animam.* But we have no need of Proof when the Reason is evident. The Lives of Beasts are in their Blood ; which we learn from Experience rather than from *Moses*. To this I add, that it is the same with the Life of Man ; if that word hath no other signification but the Principle of the Animal Life : For we live by the Blood as well as the Beasts do. This humane *Nectar* is not fabulous as was that of the Gods. Judge then if we be much obliged to *Coffee*, the Abuse whereof spoils, wastes, or dissipates this Treasure of our Lives : For every thing which fills the Blood with too many subtle, volatile, sharp, and pricking Pains, may occasion its flowing out of the Vessels, by making it too swift, too subtle, and too sharp. This effect of *Coffee* is common to all things which are Hot, but most of all to *Aloes*. *Calwin* made too great use of this Drug, to subtilize his Blood, and
lost

lost it all by the *Hemorrodes* ; and several Women have lost all theirs by the Abuse of *Coffee*. This is become more common, since *Coffee* came to be too much us'd. It is the Effect of this great dissolution spoke of already in the Blood of those that take too much of it. And it may likewise be the Effect of the subtility, liquidity, and sharpness that *Coffee* gives the Blood, which never goes out of its Vessels but when it is extremely subtile and fluid : it gets out at their Orifices though they be no larger than they ought. This is the Cause of that Flux of Blood which the *Greeks* called *Diapedesis*, and most commonly supposes the Blood to be very Thin that gets through the Pores of the Vessels. Now we have already seen great Quantities of Serum in the Blood of those that ruine their Health by the Abuse of Hot Things, but particularly *Coffee*. This giving too great a Heat to that Humour, causes it to break the Texture which kept the Water shut among the branchy Parts of it when it was whole, and which let it out when it is broke, or converts all the Blood into Water, because it breaks the Parts of it by the great Shock they endure in the great Agitation which the Ebullition occasions in it.

The second Cause of the Flux of Blood is the excessive opening of the Vessels. The *Greeks* call it *Anastomosis*. This does not ordinarily happen but by the Abuse of Hot Things, and especially of *Coffee*, which never fails, soon or late, to occasion a great Heat.

Every body knows that Dilatation is the common effect of Heat.

The third Cause of the Flux of Blood is the Rupture of the Vessels that contain it. *Coffee* sometimes causes them to burst, by the extream Rarification it occasions in the Blood, Just so a Bladder bursts by the violent Explosion of the Air, rarify'd by the subtile Matter in the *Pneumatick* Machine, that has been pump'd.

The fourth and last Cause of the Flux of Blood, is the gnawing of the Vessels that let it out : This Cause is the Effect of great sharpness or a fretting *Acid*. Now the Abuse of Hot Things gives the Humours this Quality, which we may call the Mother of the Phtysick, tho' they should be spread abroad by the other Causes, of which we have already made mention, they do not make Ulcers as long as they continue Sweet. Madam *de Varandal* spit every Month a great deal of Blood without any other inconveniency ; she voided the Blood that way which other Women void another way, by a Method peculiar to their Sex.

This was
a Lady of
Montpellier,
who was
Daughter-
in-Law to
a Professor
of Physick.

Several Men have been known that have had their Lungs pierced through and through, and yet did not grow Consumptive, because their sweet Blood served for an Ointment to cure those wounds that was thought would have ended in a Consumption. Keep your Blood cool and sweet and I will warrant you from all Ulcers.

Abstain

Abstain therefore from Hot Things and *Coffee*, or let the Use of them be with Discretion, on pain of making your Humours sower enough to gnaw your Intrails. The Intemperance of this Age, and chiefly the great Abuse of strong Liquors may very well be assign'd as the Causes of consumptive Persons being so numerous, as they are at present.

The *Hæmoptysis* or spitting of Blood was not in former Ages inseparable from the Pthick, as it is at present. The Blood of our moderate Grand-Fathers was more sweet than that of our Fathers, and theirs sweeter than ours. The Blood of *Adam* was the sweetest of the World, because Intemperance was not then in Practice, to make it sower, or to cause it to burn: Since when is it Human Race became crazy? but since Excess began to inflame their Blood. *Methuselah* that lived almost a Thousand Years in Health knew nothing of *Spices*, *Sugar*, *Salt*, *Wine* or *Brandy*, nor any of those Liquors, of which they are the Basis, nor of those Waters which we may call Artificial Fires, because they burn the Intrails of those that drink them: He did not so much as know the Name of *Tea*, *Coffee*, or *Chocolate*. Happy are they who know how to be satisfied with such seasoning to our Meat and Drink as Nature provides; for the Seasons it without comparison Better than Art: This only seeks after Pleasure, the Excess of which very soon makes an end of our Lives. Whereas Nature by its Seasoning, proposes

nothing but the Preservation of Life and Health.

He that is the Author of it knows infinitely better than the most skilful Doctor, what will preserve or destroy it. He hath created our Bodies, and therefore knows them perfectly : He himself made the Principles which compos'd them ; he can preserve every Thing in its Order : And it is to this good End that he hath destin'd and directed all the Forces of Nature ; he instructs us in the Use of them by Experience and Reason. But instead of adhering to his wholesome Councils, we follow the pernicious Advice of Voluptuousness. We may apply to our selves what *St. Paul* said of the Heathens, *God* (saith he) *seeing the Abuse they made of the Light he had given them, hath delivered them over to a Reprobate Sense.* He hath given us Knowledge of what is Good and what is Evil for us ; he commands us to avoid the one and to do the other. This Knowledge ought to be the Rule of our Conduct. To observe diligently what gives Ease and what does Annoy, in order to make use of the One and avoid the Other, is the surest Maxim in Physick.

There is not one among us but thinks, though he does not say so much, that had he been the first Man he would not have Eat of the Forbidden Fruit. Would to God that our Conduct were conformable to our Opinion. We are every Day in a state like that of *Adam*. The World is to the Voluptuous

an Earthly Paradice. Lawful Pleasure is the Fruit of the Tree of Life ; and Criminal Pleasure is the Fruit Forbidden. Do we abstain from the one, and do we content our selves with the other, when excessive Love of Pleasures tempt us, as the Serpent tempted our First Parents ? We know well enough, that the Syrene of Poets is an Emblem of Voluptuousness, which destroys those she Enchants, by drawing them into her Gulph ; and has the same Effect on our Bodies as *Delilah* had on that of *Sampson*, or that *Girce* had over the Followers of *Ulysses*. Mean while, who is the Man that Profits by this Advice ? We are told, that Things which are too Hot, as *Coffee*, &c. dissipates the Spirits, ruins the Blood, and burns the Intrails of those that take too much of 'em. And who is it that has a love for those Things but abuses them.

We make but a Jest of Reason and Experience, who have both agreed to advertise us of their bad Effects ; we despise their Advice as being disagreeable, because it threatens one of the Pleasures we most adore. Had we but the same Zeal for God as we have for this Idol, we should be infallibly Happy Howd never come short of it. Nay more, if we took but half the Care to save our Selves as we do to ruine our Selves, we could never miss Salvation. Pleasure is like the Idol *Moloc*, that burnt up those who worshipp'd him. It signifies nothing, the Number increases daily, and that of wise Men diminishes.

How

*A juveni-
bus & Le-
dentibus
princeps In-
dicatio du-
citur.*

*Pauci quos
æquus A-
marit Ju-
piter.*

How few do we see that have Strength enough to resist the rapid Torrent of bad Example One single Family was preserved in the Universal Deluge. *Many are called but few are chosen.* Reason gives Warning to all the World, of the Dangers that Voluptuousness exposes us to. Experience does but too much justify this Advice, but they are almost lost, because few People follow them. The World grows daily more Voluptuous and by that means more unfortunate. Every Age opens a new Source of Pleasures, which produces abundance of new Diseases.

*Apparent
rari nantes
in Gurgite
Vasto.*

We do not think of it till it be too late and grievous to be remembred; that is to say, when they assault us, instead of being prevented and avoided by Temperance. They are never charged upon that which affords us Pleasure. This is not the way that Christians ought to love their Enemies; Christianity consists in the Love of those that make us the Object of their Hatred, of which we are not Ignorant. But we are far from esteeming those who are the Instruments of our Voluptuousness, to be our Enemies, how much Hurt soever they do us, by the very Pleasures they afford us. Thus every thing that pleases us may be sure of our Friendship, let it be never so great an Enemy to our Health. *Sugars, Spices and strong Liquors, Coffee, Chocolate and Tea,* by the Abuse of them, burn our Intrails, yet we love them never a whit the less. The charming Poison of Voluptuousness shall be taken with a great deal of Eagerness, at the same

same time when a Medicine, as healthful as it is disagreeable, shall be rejected with Horror : For we believe we shall receive as much Benefit by it as we receive Hurt by it, which is never ascrib'd to it ; for we always pardon what yields us Pleasure, though we be perswaded of its bad Effects.

The dryness which *Coffee* occasions through the whole Body, is the principal Cause of Leanness : But that which it occasions in the Lungs, Heart and Brain, dries up the Spring of Life ; it dissipates the Animal, Vital and Natural Spirits, by the excessive Motion it occasions among 'em ; but it makes them take Flight, particularly by consuming the Moisture which kept them together. Is not this to undermine the Foundations of Life, to precipitate thus the Dissipation of the Principle that preserv'd it. God foreseeing this inconvenience prevented it by several Means ; but the chiefest is that which we have just now mention'd, namely, That he has bound up the Animal Spirits with the Nervous Juices, the Vital Spirits with the Blood, and the Natural Spirits with the Chyle. The Abuse of *Coffee* renders this precaution more useless than the Abuse of any other Hot Things can do ; for it consumes the Nervous Substance that contains the Animal Spirit ; it opens and tears the Texture of the Blood, which shuts up the Vital Spirits ; and the Natural Spirit is as unsafe in the Chyle, when too much dissolved by the Abuse of *Coffee*, which makes a War against it in these three
different

different States? It attacks it at the very Moment of its Conception; that is to say, in the Chyle, where it is as an Embrio in the Birth, I mean in the Blood, where it is in manner of a *Fetus*, before it be unfolded by the Vital Fermentation: and after its Birth, that is to say, after the Distillation in the Brain has separated it from the Blood. So that to exceed in the use of *Coffee* is to make a general Storm upon the Fort of Life: 'Tis the same thing as to Sap the Foundation and setting the Miner at work to blow up the Place. The Brain, the Lungs, and the Heart are the three principal Forts; 'tis these three Entrails especially that are attacked by the Enemy, against whom we here sound an Alarm.

Overmuch Waking and Trembling that attends the use of *Coffee*, denotes the Brain and the Nerves to be attacked. The Pains of the Stomach, Oppressions, and Pthicks, which those (that over-heat themselves by the Abuse we here speak of) are subject unto, gives but too much Evidence that the Lungs are also attack'd. In short, the Feavers, the Palpitations, the Uneasiness, and Consumptions, which the Abuse of Hot Things draw along with them, is proof enough, that *Coffee* is no Friend to the Heart. There will not be found one drop of *Serum* in the Ventricles of their Brains, who have liv'd in a continual Abuse of *Coffee*: This was observ'd in that of Mr. *Colbert* the Sur-Intendant. Their Lungs are extreemly decayed and dried up; their
Heart

Heart is, as it were Roasted, and has not one drop of Juice in its *Pericardium*.

The English call this Disease a Consumption : The Sea Air and the Salt Meats upon which they feed in their long Voyages, may contribute much to it, by the Fixation of the Spirits and of the Volatile Salt ; and by the brackishness which all these Things occasion in the Blood. But the great and frequent Excesses common in this Island of Strong Liquors and *Coffee*, contribute more to it. The Spirits being dissipated by the vast Fires which these Debauchees kindle in their Bodies, leave nothing but Dregs and the Slime of the Blood, which having lost the principal Cause of its Fermentation in the Heart, and of its Circulation throughout the Body, does not Ferment well, but stops (like Dregs) in all the Bowels, through which it is obliged to Wind and Turn by the Labyrinth of the Vessels. From thence proceed Inflammations, violent Pains, Humours, Imposthums, Ulcers : and lastly, Death it self, which brings up the Rear of this Army of Distempers.

C H A P. XII.

*A Comparison of the Good and Hurt
done by Coffee.*

THERE'S enough of Ill charg'd here on Things that Heat too much, and particularly on *Coffee*. But do not they charge it too much? Let us review the Accusations that are brought against it, and see if it cannot at least make a Compensation for the Hurt it does to those that Abuse it, by the Good it does to those that Use it with Discretion.

1. It is accused of washing the Stomach too much, of carrying away the Leaven, by steeping it too much, and of wasting those Tufts with which the inner Surface is all over Rough But this Vessel of Digestion has no need of being wash'd from Time to Time with warm Water, which melts those clammy Humours that becomes like Glue or Ice, upon which the Food slides away in the Disease; which Physicians call * *Lienteria*. The best of Food leaves always some Dregs in the Bowels, as in a Trough, some of the coarsest Paste always remains after Kneading. *Coffee* and *Tea* steep this Filth or Glue and loosen it. Can there be any thing more proper for this end than Hot Water fill'd with the Tincture of *Coffee* or *Tea*? Thus you have the Vessel already cleansed,

* This is a Greek word which signifies Bowels that are too slippery.

cleansed, you need only put the Food in a way of Digestion, it will not slide away as formerly upon the glaz'd Plaister which prevented its stay: Nor will it hinder the *Leaven* any more from issuing through the Glands of the Stomach by the Fibres, to mix with the Food, and dissolve it. The Leaven will not any more be swallowed up in this Mire, which takes off the Edge of it, nor be drown'd in a deluge of Phlegm with which it is sometimes overflowed. This Crust was not so much a Shield to the Stomach, to defend it from the sharpness of the Humours that lodge in its Concavity, as it was a Partition to cut off the Communication betwixt the Source and the Channels of the Leaven, and the Cavity of the Stomach that ought to receive it, to set it at work. The superfluous Water of the Stomach is so far from being a Dissolver of the Food, that it is an Obstacle to this Dissolution. Mix Fountain Water in *Aqua-fortis*, or distill'd Vinegar, and it shall take away their Power of dissolving Mettal or Crabs-Eyes, that is ordinarily melted with it. When the Leaven of the Stomach is overflowed its prevented from doing its Function: The Water takes off the sharpness of the Nitrous Spirit. The Plaister on the Stomach, like a Crust of Wax, hinders the Leaven from piercing it, to digest the Nutriment. The Fibres of this Entrail is slackned by the excessive Moisture wherein they lie steep'd or suffocated, as if they were made Paralitick by that which had entred

entred their Cavities. All the Texture of the Fibres being laden with this burden of Phlegm will scarce be able to shake it off, or to move or retire for the distribution of the Chyle, when each Fibre in particular would conserve all the strength of its Springs, if some diluting or some Hot Water, as that of *Coffee* or *Tea* did not mollifie this Glue, dry up this Puddle and Cure the Stomach of the Palsy, by consuming the Causes of it. *Tea* is without doubt the most proper to steep and moisten, and *Coffee* to dry up. The excessive Moistness of the Stomach very often extinguishes the Natural Spirits that occasion the Digestion; why then shall we not Remedy it by *Coffee*, which consuming the Excess of this Moisture, revives this half drowned Dissolver? When the Chyle is too thick it often stagnates in the Stomach, because it cannot get out: Why may it not then be made Liquid by this Dilution? Other Applications might be made, but they seem not so proper for this purpose. Are not these very wholesome Effects of *Coffee*.

We answer; This is to suppose a Disease to make the Remedy necessary. If the Stomach be not in such a Condition as is here describ'd; this is to offer a Remedy that it did not want, and to run the Hazard of doing more Hurt than Good; nay for most part it were to be wish'd, that it was only useless. We own, that *Tea* and *Coffee* would be proper Remedies against those Indispositions we have mention'd: But why should we

we give them those that have 'em not. The Name and Qualifications we have ascrib'd to them shews, that the use of them should not be frequent. We do not take Physick every Day, those that are in Health have no occasion for it; and sometimes they lose it, by endeavouring to augment it with such Remedies as are not necessary. Wherefore then do we daily take *Coffee* and *Tea*? If they be Medicines, 'tis sufficient if we drink them for present Thirst; for we grow dry by drinking them, for Thirst to come. Let us not charge the present Time with Cares for that which is to come; nor make our selves sick by taking too much Care to become Healthful. Diseases are oftentimes anticipated by the Preservatives we take against them. But the best Remedy is to take none, except Necessity require it. This is the best Sense we can give to this Maxim of Doctors. *Optimum remedium nullum.*

The two other Senſes, of which it is ſuſceptible, confirm this. If Nature had no Remedy that was good, this would be a Reaſon never to take any; but far from a Reaſon for our taking it often. If there be no Medicine that is perfectly innocent, every one will ſee that the more ſeldom we uſe them the better it is. If when ever we take Phyſick we affect not only our Stomach but our whole Bodies. Be it never ſo little there is no Neceſſity to repeat it, if we can recover our Health without it: 'Tis Nature that Cures us, and Art many times does nothing but hinder

hinder it by vexatious and unseasonable Medicines that Nature has no occasion for ; so that sometimes we advance Death, by seeking to prolong Life. This was *Moliere's* Answer, when he lay upon his Death-bed, We shall die fast enough without their Help, said he, meaning the Doctors that refused him their Advice. He would not say that Physick of it self was a murdering Art, he only meant the Abuse of it. The Sense of this last Satyr against those that did Abuse it was, that the Remedies which are given to those that lie in an Agony, do nothing, for most part, but hasten our way to the Grave. He found himself in this Condition ; and this Consideration was his Comfort, under the Refusal of Assistance from that Faculty. If the Matter of Fact be true, for the Honour I have for those that are blêmish'd by it, I have a great Inclination to believe it is false. This Digression does of it self bring us again to our Subject.

If the help of the Faculty may hasten our Death, 'tis rather by the Multitude of their Medicines than by the Violence of them. They would expose themselves too much, by giving too violent Medicines. The fatal Issue that often follows 'em is most commonly attributed to the Physician. If the Patient die in the Operation, or soon after, it is reckon'd the Fault of the Doctor ; but if he die after a great number of Medicines (that seem Innocent) 'tis ascrib'd to the Patient that could not receive any Benefit by them.

There

There is nothing to be said, he died in forms. It's true, they made an Apothecaries Shop of his Stomach ; but this was, that no Drug might be wanting that could perform the Cure: 'Tis Nature which must draw the Cure out of that Chaos which Art hath put into the Body of the Patient. Several Batteries have been erected, but they were every one dismounted by the Enemy, who did not fail to take that Place after a long Siege: But those who defended it, though Vanquished, have sometimes more Glory than the Conqueror: They are not blamed but when the Mines or Countermines they set at work do visibly serve for nothing but the ruine of the Place. This is the Case of violent Medicines, they destroy the Life of the Patient and the Reputation of the Physician. But this is more seldom than the other. I affirm again, that more People perish by the Multitude of Medicines, than by the Violence of 'em. To be always taking *Coffee*, *Tea* and *Chocolate*, is to be always in a Course of Physick: Never to take it, though it be sometimes requisite, is to refuse a Remedy when it is most necessary: Yet this is not so unreasonable or hurtful as to have a Mind to take it always ; which he that has, acts oftentimes the same part as *Mellere* did when he died. He kills himself many times for fear he should die. Keep your Minds in Ease and your Bodies will be in Health. Nature without the help of Art, cures oftentimes many Diseases by a moderate Course of Diet. You say, that

you would by the frequent use of *Tea* or *Coffee*, dissolve that heap of clammy Phlegm, wherewith you believe your Stomach is stuff'd. But it may be it is not; and if it be, I will teach you a Remedy more Innocent and less Chargeable. That's Abstinence: It will better consume the Phlegm than either *Tea* or *Coffee*, which threatens your Stomach with some Injury, if your Supposition be false, as it may very well be.

In what State soever you be, Abstinence will never do you Hurt, but always be very beneficial. The Heat of your Intrails not being employed to Boil the Nutriment which you do not receive, melts away the Glue from your Stomach if there be any, digests the Crudities and Converts them into good Humours, if they be capable of this Transformation: And if they are not it will disperse them by sensible or insensible Evacuations; it will re-kindle the Spirits that are almost extinguish'd in this Deluge of Phlegm; it will by this means re-animate the Levain and open the Channels by which it runs into the Guts, where it does its Office. To Fast seasonably is no less healthful to the Body than to the Soul. What the *Germans* call *Hunger-cure*, is an excellent Remedy; 'tis the curing of all Distempers by Abstinence. All Physicians agree, that there is no better Remedy than an exact Diet; without this all others are in hazard of being useless: whereas by using this we may for most part dispense with the other.

But

But since it is very troublesome, because of the Intemperance of most Patients, we are content that they put in the room of this innocent Remedy, those that are less Burdensome, but at the same time capable to produce almost the same Effect for cleansing the Bowels, by melting the clammy Humours with which they are furred, by opening their Channels, by consuming of that which stops them up, by drying up the Marishes of the Entrails that are overflow'd by a Deluge of Serosities, and by fortifying the Spirits which are almost spent by this Inundation. In this Case let them make use of a drying Medicine, of which *Coffee*, if not the most efficacious, will at least be the most agreeable. But it were to be wish'd, that before all things, they were sure of their being under a necessity of this Diet; why should they dry that up which is not needful, or has rather more need of being made moist? Do we not know that our Lives depend upon Moisture as well as upon Heat? The most ignorant Persons have heard of a Radical Moisture, to which the Physicians give this Name, because it is (as we may say) the Root of Life. We often believe that we consume superfluous Moistures, when at the same time we consume what is more necessary: We think we are using Means for our Life and Health, when we are bringing on Diseases and Death. O the strange blindness of Intemperance, that imposes thus upon Mankind. I grant, that an Excess of Moisture ruins Health much;

but an Excess of Dryness ruins it much more.

What has already been said of the Vital Moisture demonstrates, that this last Intemperance is more destructive than the first, because it's as impossible that our Bodies can live without Moisture, as for a Lamp to give Light without Oil. When we empty the Spring by the Abuse of drying Medicines, we do worse than the foolish Virgins in the Parable ; for they were culpable only through Negligence ; for they acknowledged that they had occasion for Oil, they deplored the want of it, and endeavoured to get it, but too late. This is the Danger which those that take too much *Coffee, Chocolate and Tea* undergo : They will be sensible, but perhaps too late, that they have not Oil enough in their Lamps, then they will run to those that sell it : They will have recourse to Physicians, whose endeavours to restore this Oily Moisture, unto which we owe our Lives, may possibly be in vain. Before we can have made a new Provision of Oil the Bridegroom will be come ; Death, it may be will not give them time to repair, by the help of Physick, the loss of this Vital Moisture, whereof they have been so lavish. To make a compleat Reparation of it will be impossible ; the Artificial Oil never being so valuable as the Natural. If the loss of the Radical Moisture be irreparable, what may Voluptuous Persons think, that make such haste to exhauste the Fountain of Life, by the Abuse of Salt, Ragouts, Spices, Sugar, Wine, Brandy, and a thousand other strong
Liquors ;

Liquors ; as also by the Abuse of *Coffee, Tea, Chocolate*, Excess of Wakeing, and all the rest that accompany Intemperance. This is to live too fast, and to be Prodigal of those Provisions which Nature had given them to Live upon ; or, we may rather say, it is a making haste to die. We see Persons as dry as Tinder take as much *Coffee, Tea, Salt, Spices*, and *Brandy*, as those that abound in Moisture, would they dry up themselves more : They are already but too dry ; they ought rather to endeavour to get some Moisture, and leave these difficatives to Persons that are very Cold or too Moist. They are good Remedies against those two intemperate Humours, but they are Poison to Persons that are in an opposite State of Body.

But do not disturb your self, say some, *Coffee* refreshes those that are over-heated, and warms those that are too Cold. 'Tis true indeed, it warms of it self but it refreshes us by the Water in which it is infused. It moistens also those that are too dry, and dries those that are too moist. This is admirable Discretion in a thing that is capable of no Discretion, because it has no knowledge of what it is doing. Do they speak seriously when they say such things as are plainly against all Reason ? One may easily perceive that this is spoke in Passion : For good Sense will tell us the contrary, that one and the same Cause cannot produce contrary Effects upon Subjects of the same Nature, and much less upon the same Subject at the same time.

If it be Hot and Dry of it self it will Heat and Dry more that which is Hot and Dry already. But Partial Men, who reject Reason, will rather maintain gross Absurdities, then own themselves to be mistaken. We do not deny but Water by its Natural Faculty is very capable to refresh and liquifie, and own that it is the Basis of all refreshing and diluting Medicines ; but at the same time we maintain that it looses all those Qualities when it takes those of *Coffee*.

The Water passes quickly and leaves the Heat in the Body ; every one finds it when they have drank too much *Coffee* ; and the like of *Tea*, though it be not so Hot. An Excess of *Chocolate*, and all other Hot Things has the same Effect. We are speedily punish'd by uneasiness, want of Sleep, and pricking in the Skin, which the Heat and Sharpness that they infuse into the Blood do produce. The Martyrs of *Coffee*, or rather of Voluptuousness, are faithful to their Idol unto Death : The Respect and Love they bear it will not suffer them to impute these Mischiefs to it. But they are however the Natural Effects of it : Let us leave the decision of this difference to Experience ; there can be no Objection made by either Party against this Arbitrator ; it will vanquish those who are not altogether blinded by Passion ; it will convince them, that *Coffee*, *Tea* and *Chocolate*, as well as strong Liquors, do heat and dry without distinction, all those that take them, with this difference, that it incommodes some and relieves

lieves others, according to the different dispositions of their Bodies. It disorders those that are Hot and Dry, because it augments their Heat and Dryness, which wanted to be diminished, because already too much. It comforts those that are too Cold or too Moist, because it corrects the violent Operations of these two Qualities. Let the fatal Effects of this Intemperance be aggravated as much as possible, that the excellency of *Coffee*, *Chocolate* and *Tea*, and other strong Liquors, may be exalted. We will pass by all those Aggravations, provided they will grant us what, without Violence to common Sense, they cannot deny; to wit, That a blind Cause, as is that we here speak of, cannot accommodate its Effects, according to the desires of such Persons on whom they operate, but according to the disposition of their Bodies: For being Hot and Dry it does good to those that are too Cold and too Moist, but Hurt to those that are already too Hot and Dry; nay even to those that have but their due Proportion, because the augmentation of these Qualities makes them Intemperate; whereas Health consists in a just Temper. *Brandy*, *Wine*, *Coffee*, *Chocolate*, *Salt* and *Tobacco*, consume those superfluous Humidities that create Defluations, Humours, and an infinite number of Diseases, unto whom Men have given the name * *Hydra*, which Poets fancied had its birth in a Lake, to represent this Truth. The word signifies a Water-Serpent. 'Tis a Serpent because of its Malignity. 'Tis

* *Hydra*
vel *Hydra*,
a Water-
Serpent.

a Water-Serpent, because the abundance of bad Humours which the Greeks called *Caco-chymie* or *Caquexie* occasions it. We take a great many things, both Hot and Dry, but above all, *Coffee*, *Tea*, *Chocolate*, *Wine*, *strong Waters*, *Tobacco*, *Salt*, *Spices*, and *Sugar*, to kill this Monster, after the Example of *Hercules*, who made use of Fire to attain his purpose. But for the most part, this is not our Case, we have no *Hydra* in our Bodies when we are of a hot and dry Constitution, as many People be, that do not leave the Abuse of these hot and drying Things. The Fire which they imploy to destroy the imaginary Monster, proves their own Destruction; it springs the two Mines which Nature has placed in the *Hypocondria*, by inflaming the *Choler* and *Melancholy*. Every one of these fiery Matters is a lighted Match that soon kindles the Fire, which *Coffee* will not be sufficient to prevent. The Body is like the Cask of the *Danaides*, that will contain it but a short while, or like a Strainer, that lets it run especially, especially when it is Hot, and retains the Dust of the *Coffee* almost as hot as Embers, which kindles a Fire in the Intrails.

It chiefly settles in the Liver, in the Spleen, and among the other Entrails, where the Current of the Circulation makes many Turnings or Windings, occasioned by the frequent turns it meets with in the Channels, after the same manner that Rivers leave their Sand and their Mud in those places where they turn. We can not then wonder that those
who

who take too much *Coffee*, or other hot Things, find the bad Effect of it, especially in the *Hypochondria*, where the Liver and the Spleen are as two Barrels of Powder, and all the Lower Belly (or Guts) as the Vault of the Mine, which intemperate Persons put in their Bodies, is no less to be fear'd though it springs with less Noise. They fear to perish by Water and they die by Fire.

Voluptuous Persons when they exceed in Ragouts, and other hot and dry Things, pretend for a Reason, their Moistness and Coldness; and for a Remedy, they precipitate themselves into Things Hot and Dry, that are yet worse: 'tis like falling out of the Frying-pan into the Fire, or throwing ones self into a Bottomless-pit, to avoid an imaginary Stumbling-block; 'tis the Punishment of his Hypocrisy as well as of his Intemperance. He is not sincere when he endeavours to justify his Excess in Kickshaws and Dainties (whether Liquid or Solid that are all Hot) because of his fear of excessive Cold and moist Humours, though he neither believes it nor feels it; but would cover this Excess by an honest Pretext. Virtue has this Advantage, that no Body dare openly declare against her; and Vice has this Disadvantage, that the most debauch'd Persons, when in their cold Blood, dare not declare for it; being satisfied to give it their Heart, they profess Enmity to it with their Mouths. The most intemperate Person will boast of Temperance, and will take it very ill to be accused of a Vice that is contrary to it.

*Stulti dum
vitium vi-
tant studia
in contraria
current*

*Hor. Inci-
dit in Scyl-
lam cupiens
vitare Cha-
ribdem.*

The

The Inhabitants of the cold and moist North excuse their Intemperance in *Coffee*, *Chocolate*, *Tea*, *Strong-Waters*, *Salts*, *Spices* and *Tobacco*, by the necessity there is of it to avoid an intemperate Coldness and Moisture, or to cure them of it, if they be already seiz'd with it. We breath it (say they) we drink it, and eat it. All that which enters into our Bodies is a Cause of it; the Air, the Liquor and solid Food. All these fill us with Phlegm that cannot be dissipated by Transpiration, being opposed by the gross Air that surrounds us, our Bodies will become like so many Boggs or Pools, if we do not dry them by the frequent Use of those Hot and Dry Things; but above all of *Coffee*, they are almost ready to say, This is our Wine, this is our *Nectar*; nay, if they expected Immortality from it, they could not appear more Passionately for it. The learned will say it is our *Nepenthe* that allays our Cares. This was the Virtue that *Homer* attributed to a Plant so called; and it is that which every one gives to the Object of their Inclinations, when they can satisfy them by Enjoyment. We will prevent, say they, by this excellent Preservative, this Deluge of Defluctions with which those of the Northern Climates would otherwise overflow our Bodies; we will avoid or dissipate by this means, those Tumours that would deform our Bodies without this Precaution. That which we Breath, what we Drink, and what we Eat in cold Climates is full of
Acids.

Acids. Coffee lends us its *Alkaly* to disarm this Enemy, who by gnawing our solid Parts and congealing the Liquids, occasions a great many Ulcers and Tumours to those that don't take due measures to prevent it. The best Method we can take is to destroy the Principles of the corroding Humours and Coagulation, to chase out of our Bodies that which we can neither mortifie nor correct; and at last to hinder it from growing again in our Bodies in such a Quantity as may occasion those disorders.

In taking much Coffee we kill two Birds with one Stone; for by its *Alkaly* we mortifie a part of *Acid*, which we receive by our Food and Air, and the rest we drive away by Urine or Transpiration, which Coffee vigorously promotes. In short, we make a Provision of *Alkaly* to prevent a new Increase of *Acids*, that makes so many Ravages in our Bodies, by extinguishing or fixing the Spirits and Volatile Salts; by hardening the Humours, by slackning or stopping the Circulation, and by obstructing the Passages. If Girls be less troubled with the Green-sickness, they pretend they are obliged to Coffee for it, because it makes the Humours to flow, and hinders them from abiding in their Vessels: And by this Means the natural Benefit which is particular and necessary to their Sex is preserved. Nay, our Sex finds also much Benefit by it, because free Circulation (against which *Acids* would be a great Obstruction, if they were not mortified

mortified by the *Alkaly* of the *Coffee*) is no less necessary to us than to Women. Above all, the Blood of old People (whose Bodies are like a Vessel full of Vinegar) would very soon, together with their Lives, make a full stop if it were not spurr'd on by *Coffee*. To be short, the cold and moist Countries make all People Melancholy; the Heavens seem always to weep in those Climates: Whereas *Coffee* occasions a Gaiety. The Admirers of it give it the same Elogy which *Anacreon* and *Horace* gave to Wine; the first says, That when he drank briskly all his Cares slept with himself: And the second, That at the sight of the Bottle their grand Enemy would be forced to fly. Also they put it to the Question, If it be not the famous *Nepenthe* of the *Greecians*; who by that word meant something that banish'd Melancholy. 'Tis the Etymology of its name.

C H A P. XIII.

*An Answer to what has been alledged
for the frequent Use of Hot Things.*

THE Passion that Persons have for *Coffee*, *Tea*, *Chocolate*, and for hot Liquors, as well as for Ragouts, will no doubt make them bless themselves for the Apology, or rather Panegyrick that has been made in their behalf; for it has something plausible that may at first prepossess People in their Favour. We are certainly much indebted to these things, if they afford us all those Benefits which they ascribe unto them; and if they free us from all those Distempers, of which we have already made mention. We cannot deny but *Coffee* is full of *Alkaly*, and that the Northern and Cold Countries are fill'd with *Acid*. We must also own, that this Salt is the Original of Defluxions, by occasioning the Serosity to precipitate, which parts from the Blood as Whey seperates from Curds. This is a visible Proof of what Coagulations it can make towards the forming of Tumours and Obstructions. Chymistry furnishes us with several Proofs of its Corrosions. In short, the Excess of it is the Cause of most part of Diseases that lay Siege to our miserable Bodies,

The

The wise Author of Nature, that knows perfectly what this Principle is capable of doing when not kept in order, fail'd not to provide a good Curb for it in our Bowels where it does abound. Wherefore did God give so many Nerves and poured in so much Animal Spirits, which is believed to be a Volatile *Alkaly* into the Stomach, into the Pancreas and into the Spleen, if it were not to Curb the fix'd *Acids* that he places there in abundance, and to hinder the Coagulations, the Obstructions and Corrosions that it would make there, were it not for this Preservative. Then every thing that can produce the same Effect with *Coffee* must needs be Healthful. And so it is when the predominating *Acid* threatens to occasion, or hath effectually occasion'd the Disorders just now mention'd. But its very destructive when the Persons that take it are of a different Temper; we are between two Enemies equally dangerous: 'Tis alike fatal to us, when either get the Victory; our Life and Health depends upon these two Powers being in a Ballance: if you weigh down the Ballance on either side, it is weighing your self towards the Grave. In the mean time the Sophism just now mention'd, supposes we cannot mortifie the *Acid* too much: We have notwithstanding seen the Utility of this Principle already; we should deprive Nature then of a great Relief, if it were wholly destroyed. We ought to use those two Antagonists

tagonists just as *Enrope* uses Her two great
 * Powers. Her Politicks consist in keeping * The
 them in an equal Ballance; she employs the House of
 one against the other. Nature does likewise *Bourbon*
 curb the *Alkaly* with the *Acid*, and the *Acid* and the
 with the *Alkaly*; knowing well that the absolute House of
 reign of either would be fatal Tyranny. *Austria*.
 When the sharp Humours are predominant, they have as much a gnawing Quality as the *Acid* when they have no Curb: witness Fire, which is the sharpest of all Bodies. The parts of the Fire that lie hid in the Bosom of these sharp Mixtures are the Cause of their sharpness. And *Coffee* doth not want it. The strength of its *Alkaly*, which discovers it self by its great Bitterness, leaves no room to doubt of it. I do not only speak of the Fire † which is called Actual, and which *Coffee* takes when it is ground. † *Quo quid est acre id ipsum acris est.*
 But I consider that which is Potential, and is not incompatible with actual Cold. The place of its Birth, its Smell, Taste, and Effects, are so many authentick Witnesses of its Heat. *Egypt* that sent it us is always exposed to a Fire, which Chymists call *Reverberatory*, being very near to the vast Furnace which only Heats the Parts that are far distant, but sets those in a Flame that are near at hand. Thus it blackens the Inhabitants of the near Places; for Black is the Colour of burnt Bodies, just as it is of Charcole. If Bodies which continue a long time in the Fire and are not consumed as Mettals, are so fill'd with its Parts as to increase their Weight; by
 M which

which Mr. *Boyl* proves the weight of Fire: how shall not a Berry, which continues so long exposed to the Fire of a burning Sun, as that of *Egypt*, be full of fiery Parts, in which its *Alkaly* consists? Its Heat, and its sharp piquant Smell remove all doubts to the contrary; insomuch, that there would be no occasion to reflect upon its Bitterness to prove its Heat.

But Experience demonstrates that they are both certain marks of it; for we scarce Eat or Drink things that are Bitter or have a strong Smell, but we find our selves heated by them. The secret Fire that lies hid in their Bosom (and which gives them their Qualities) does soon manifest it self by the Heat it kindles in our Bodies. That of *Coffee* particularly shows it self by hindring Sleep, by Uneasiness and by the prickings in the Flesh, which it occasions to all those that are not content to use it moderately. I grant, that there is nothing more dessicative than Fire, which communicates this Virtue to *Coffee* that is fill'd with this Element, and from thence becomes fit for consuming the superfluous Humidity, and dislodging that source of Defluations which Rain down as it were in the North. But let us beware that by this Excess we deprive not our selves of the Comfort we might justly expect from the right Use of it. We may become too dry as well as too moist: An Excess of Moisture is less hurtful than the other. It's better for our Bodies to be like

like a Marsh than like a Funeral Pile or a Skeleton. We may dry up a Marsh, but we cannot moisten a Skelleton, or new furnish it with Flesh. When the Radical and Natural Moisture is consumed, the Artificial Moisture that's put in its place will not repair the loss of it.

Excessive moistness (I own it) is a Principle of Corruption, but it is rare that it is without some Heat, and that very seldom kindles in a Body that is too moist. Too great a driness is of it self a draining away of the Origin of Life: we therefore run a greater Risque by this than by the other. When the Body is too dry we are certainly in no danger to be translated by Water into the other World; but we may very well go by Fire. Our Bodies pass successively, as the Children of *Israel* did, through Fire and through Water. Our Intemperance throws us sometimes into the one and sometimes into the other; just as the Evil Spirit did by the Young Man that he possess'd: when we have dried it we burn by the Abuse of hot Things: It may be we shall not be troubled by Defluxions or Humours, but we shall be plagu'd by Feavers, Pains, too much Watching, and other Distempers that attend an Excess of Heat and Dryness. To Abuse things that dry us up for fear of being too moist, is to throw ones self into the Fire to escape falling into the Water, to burn for fear of drowning. Good keeps

the Medium between two Extrems that are Bad. This Maxim is no less true in Physicks than in Morals.

Temperance, which in the Quality of a mixt Body, is only the Combination which the infinite Wisdom of God has judged more proper for executing the Design he had form'd from all Eternity, in every respect, holds a Medium, if not an Equality; at least a proportion between their Extrems; and of all Compositums, that which would be least proof of Excess is without contradiction on the Body of Man. Its Texture is so delicate, and its Constitution so frail, that the least Intemperance of Qualities incommode it; whereas a just Combination of them occasions its Vigour and Health.

Life doth not indeed depend upon a degree of Temperature that is altogether indivisible, so as Death must infallibly follow the least Intemperance. But we may say in strictness, of Health, what we cannot say absolutely of Life, it does not destroy this but certainly Hurts the other, if our Bodies go never so little aside from this just Temperature. There is indeed some distance between Life and Death, but none at all between Sickness and Health.

The Temperament which Physicians call *Ad Pondus*, which supposes in a mixt Body an equal Quantity of Elements, whatever they be, is a meer Chymera. The Balance even of active Qualities would be of

no use ; they both would render the Composition altogether incapable of Action. But that which they call *ad Jusitiam*, and supposes such a just proportion of Qualities, of which the Combination follows the Temperament, is really very healthful and most efficacious to produce the Operations that are particular to each Species.

If it be necessary in any mixt Being, it's chiefly in that of Mankind, whose Temperament is more exquisite than that of all the other Creatures. God made all things according to Number, Weight, and Measure : And this Maxim is verified by all his Works, but particularly in the chiefeſt Work, which requires a greater exactneſs in its Composition. The ſtructure of humane Bodies ſhows the moſt compleat Harmony of any thing in Nature, if we do but conſider the marvellous Symmetry of Parts, whereof this divine Edifice is compoſed.

*Pondere
mensura
numero
Dens omnia
fecit.*

The Virtue which watches as a guard to its Preservation is called Temperance, because it has the Care to temper its Qualities. The Vice which is oppoſite to it is called Intemperance, because it puts it into that Diſorder which takes its name from Intemperateness. But there is nothing more hurtful to our Health than that which conſiſts in an Exceſs of Heat and Dryneſs, because it ſpeedily empties the Springs of Life : nor is there any thing more ordinary, because the Principles of which our Bodies are compoſed

have a natural Inclination to this Disorder, it must follow then that all those Things which favour it, as *Coffee, Tea, Chocolate, Brandy, strong Wines, Tobacco, Sugar, and Ragouts*, threaten our Lives and our Health more than that which might Bias the Ballance of our Constitutions another way.

Our Bodies are Piles easier to be inflamed than any Touchwood whatsoever, because they are a heap of Sulphur : Its Humours are Oils or Liquid Sulphur, its solid Parts without excepting the Bones, are Sulphur congeal'd or fix'd; it only wants a Torch to set it on Fire. Intemperance, like a Hellish Fury, comes with Torch in Hand to reduce it into Ashes : She has more Torch-*es* than one. All the Instruments of voluptuousness deserve this Name. *Coffee, Tea, and Chocolate* are not unworthy of it, being Hot and Dry, notwithstanding the Moistness of the Water wherein it is boiled. This cannot be denied as to *Wine, Brandy* and *Tobacco*, nor *Ragouts* ; the Excess of Gallantries being added to Excess in these, makes the Body of a Voluptuous Person like a Candle lighted at both ends, on purpose to make it waste the sooner.

I must confess, that hot and dry Things are less hurtful to the Northern cold and moist Constitutions than to the Southern that are Hot and Dry. But it will have bad Effects, when the Inhabitants of either
Climate

Climate have no necessity of being either too Hot or Dry.

As the South, notwithstanding the Heat of the Climate, has Persons that are Cold and Moist; so the Northern People may have those which are too Hot and Dry, notwithstanding the rigorous Cold of the Zone, which Men have found Means to heat. The infinite Wisdom of the Creator has tempered the Heat of the Torrid Zone by great abundance of Water to make it habitable. *Ovid* was then mistaken, when he thought it not inhabitable, by reason of its Heat. The same Providence has found a Means to correct the excessive Cold of the North, by abundance of Wood, by giving the Inhabitants the Art of making Stoves, and to furnish themselves with warm Furrs, and by the great Use they make of strong Liquors.

In the Southern Parts there are People found that have no occasion of being made Moist or Cool. And in the North there are such as do not want to be heated or dried up, being too much so already. Before we make any great Use of Hot Things, as *Coffee*, *Chocolate* and *Tea*, we ought to make a strict Inquiry, if we be not of the latter sort. The most part of *French* have carried into the North, and will retain in the coldest and moistest Climate their hot and dry Temper. The Excess of it may be corrected by the contrary Qualities

*Media est
Inhabitabi-
lis aestu.
Ovid.
Met. l. 1.*

of the Air they breath in their Places of Refuge, but the Fund will ever remain the same. Their Bodies of Sulphur and Bitumen retain always a disposition of taking Fire at the very first Spark. It would require several Generations to alter this Constitution in their Posterity. The Sulphurs in all probability will not inflame nor burn so soon in the North as in the Southern Climates, providing they do not set Fire to it by Intemperance; so that their Retreat might be as wholesome for the Body as for the Soul if they be wise, or live accordingly. But as the Enemy of their Happiness perswades some of them that it is not needful they should make a Sacrifice of their Passions, after having made one of their Country, their Estates, their Honours, and their Pleasures: so doth he also endeavour to make them believe, that to prevent their Blood from taking Fire, the Air wherein they Breath, the Meat they Eat, and the Liquor which they Drink, is more than a sufficient Preservative against such Fire or Heat; and that they may use, nay even Abuse with Impunity, those Nourishments or hot Remedies which they found establish'd by Custom in the Countries where they have their Retreat, without considering that their Bodies and those of the Natives are of far different Tempers, if they exceed as they do in strong and hot Liquors, tho' the Fault be equal the Punishment is not; we are
more

more severely punish'd than those that gave us the Example. Their Constitutions being more cold than ours, and the Habit they have contracted from their Cradles- to make use of Food and Remedies that are Hot, makes it safe for them. Custom weakens the Effect of all Causes. *Mithridates* accusom'd himself so much to poisonous Things, that when (in Dispair) he would have Poison'd himself, he could not meet with that Death he sought for.

The Northern People are so much accustomed to hot Liquors that they do not feel their Heat. It would seem their Bodies are made of Ice, on purpose to be proof against this Fire; that only entertains the Motion of the Spirits and Humours, of which the one should be extinguish'd, and the other stopt without this Spur. Our *French* People flatter themselves, that they may imitate them with Impunity, because they breath in the same Air and eat the same Food. But they have not the same Bodies nor the same Constitutions. I find a great deal of Sulphur both in the one and the other. But its Fix'd in the one and Volatile in the other; and consequently more inflamable in the one than the other: For the Sulphurous Humours are not only more exalted in the *French* than in the People of the most Northern Climates; but in the latter it is steep'd in greater quantities of Phlegm, which serves for a Curb against its Inflammation; yet they over-heat themselves notwithstanding by the Abuse of hot Lipuors.

The Snow and Ice it self will melt and be dissolv'd by great Heat. Debauch'd Persons in the Northern Climates are ruin'd by Heat as well as those of the South ; though those of the North are better able to bear Excess than those in the Southern Climates, which joins their own Fire to that of Excess. Wet Powder will not take Fire so soon as dry. Our Bodies, but especially our Humours, are like unto Powder. The Proverb warns those to keep at a distance from Fire, who carry Gun-Powder about them. Our Bodies are like Barrels fill'd with Sulphur and Nitre. Let us beware of setting them on a Flame. The Mills, the Magazine of Powder, and the Mines that are fill'd with it, will fly in the Air with a horrible Noise when once set on Fire. That which we carry in our Bowels will not blow up with so great Violence ; but it does not fail however to destroy the Magazine. When our Spirits are inflam'd they fly up into the Air, and leave our Bodies very soon without Life or Soul. In the mean time it will be but sorrily animated so long as this Fire that dissipates the Material Soul, continues ; the Humours having lost their Spirits will be as if they were dead ; their Texture will be broke and ruined by the vehement Motion of the Spirits and inflamed Sulphur, there will nothing remain but the Dreggs and the Phlegm of the Blood. These Dreggs settling themselves suddenly in the Labyrinth of the Vessels bring Life and Circulation to an end at once

once, if the Rupture of some Vein or Artery in the Bowels, during the violent Fermentations or foregoing Explosions, does not prevent a lingring Disease, but a sudden Death. The excessive Heat of the Body threatens the solid Parts as well as those that are Liquid. Fire will not only burn Oil but also the hardest Wood. Thus we see the Dangers to which we expose our selves, by the Abuse of Hot Things; for we do not confine our selves to *Coffee*, though it be the chief Subject of this Discourse.

C H A P. XIV.

*That People heat their Bodies too much
in the Northern Climates.*

THEY abuse Medicines as they do warm Food. The great Inclination that our Spirits and Humours have to take Fire, make me suspect the Methods of those Physicians, who propose only to warm their Patients, on pretence that Heat is the principle Cause of Life : they believe, that by augmenting or preserving the one they fortifie the other. And this is the Reason, that all their Practice runs upon a Circle of Cordials of *Diaphoreticks* of Sudorificks and Purgatives. They banish refreshing, moistning and allaying Medicines, as if Heat and Dryness could not be excessive. It's nevertheless most certain, that the Temperament which shews the Mediocrity of its temperate Qualities by their Mixture, is the principle Foundation of Life and Health: Wherefore then do Men endeavour to ruin them, by giving the Upper-hand to things that have it too much already ; since we have shewn, that their Excess was the most plentiful source of Diseases, and the most ordinary Cause of Death. It's known, that the Virtue of Cordials, Sudoriphicks and Diaphoreticks consist

consist of nothing but an Excess of real Heat, that is opposed oftentimes to an Imaginary cold one. The first ought to be full of Spirits or Volatile Salts, to promote the Fermentation of the Blood in the Heart, and the Motion of the Spirits through the whole Body. For it's on this double Cause that the speedy Gaiety which they occasion depends. The second makes the Blood smoke, but there is no smoke without Fire. The Third differs only in more or less. *Diaphoretiques* augment Transpiration a little, but *Sudorificks* very much. By these the boiling Humours thrust out a Cloud of Vapours, which the coolness of the Air, or their gathering together under the Skin converts into Water. By the other, The Blood being heated beyond ordinary (though less than when in a Sweat) sends from the Center towards the Circumference of the Body, some Vapours or Exhalations. The one of these Meteors of the Little World resembling Rain, and the other Dew; and both these Waters are the Effects of Fire, just like that which drops from a Still, or gathers upon the Cover of a Pot that's boiling; or like the Dew or Sweat that is seen upon an Egg-shell, when its Roasting in hot Ashes, or upon the Coverings of a Bed, when that sort of Warming-Pan, called a Nun by the *French*, is set upon it.

All these Effects suppose an augmentation of Heat, where a Diminution of it would be much more necessary. And the latter is also
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what they would rather have; for when they give a *Sudorifick* to a Patient, they do Heat him in order to make him Cool, by chasing the Principles of Heat out of his Body; that is to say, The great Quantities of Salt and Sulphur, which the Sweat carries along with it after the Serofities, which is the Matter of it, hath dissolved the one and the other: So one Fire expels another. But it doth not appear a very safe way to me, to kindle a Fire in order to put it out.

It is very certain, that those heating Medicines enter the Body, but we are not certain that they come out: So that the Hurt which is done by these great Heats, is certain, but the Benefit or Refreshment we hoped for from them is uncertain. If you fill the Body with Pouders and Pills, its like overcharging a Musquet, which oftentimes happens to split when it is fir'd. Spirits, Essences, Elixirs, and Volatile Salts, are like so many Fires, which are no less Hot for being metamorphozed into Waters, which being put into the Bodies of those that burn with Feavers, is the same as putting Fire into Barrels fill'd with Sulphur or Gun-Powder. 'Tis that which *Rabelais* would represent, when he feigned that *Goragantua* swallowed a Ship laden with Powder, as he drank up a River wherein it lay. This is a true Emblem of Intemperance, and of the Flames which it kindles in the Body. Intemperate Persons will sooner burn up their Intrails

trails, by swallowing down a Flood of strong Liquors than by eating too many Ragouts, though the latter contributes to the Inflammation. *Brandy* or *Aquavita* does not become a Liquor of Death, but by raising a Fire in our Body. Voluptuous Persons have found a way to make it more fatal, by making it more agreeable, through Mixtures of Sugar, and other Things that give it a charming Relish, under the Name of *Roso solis*, *ratafia*, *persico*, *eau de Cete*, and a hundred more Names, which signifie as many modifications of this delicious Poison. *Coffee* is indeed not so hot nor so fatal to hot Constitutions ; but it is enough so to oblige us to take it with Moderation, when we are not in an excessive Heat, and wholly to abstain from it when we are so. The coldness of the Climate under which we live, is not a sufficient Remedy against the intemperate Heat of those that are inflamed already.

Coffee cannot dry up the moisture of such Bodies as are as dry as Tinder : Nor does it cure the intemperate Coldness of those that are made Lean or Sick by Heat. You say, you dread the cold and moistness of the North, where it rains a Deluge of Defluxions, of which you would consume the Matter and drain the Source by the help of *Coffee*. But being too much attentive to general Causes, you neglect those that are particular. The Air you suck is Moist and Cold, and you are of a hot and dry Constitution,
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yea to an Excess. As to which the Climate, by its contrary Qualities could give you no Remedy. You have carried the South into the North, and the Phlegm of the one has not had power enough yet to correct the Fire of the other. You believe however, or rather fear it is extinguish'd, because you endeavour to kindle it by the Abuse of *Coffee* and other hot Things; whereas you ought to endeavour, if not to quench it, at least to moderate or keep it in such a just Temper as your Health requires. One would say that you were afraid of getting any Benefit by the fresh Air you live in, or by the Nourishment you take, if you did not make them useless by the Abuse of *Coffee*, which heats you more than the Air or the Nourishment you receive are capable to cool you.

You kindle the Fire when most of your Chymnies are stopt up; for the Fumes of the Blood have not only a Passage through the Mouth and Nostrils, which are the two great Vents of the living Furnace, but they ought also pass through all the Pores of the Body, which together make up a Chimney that is much larger than the Mouth and Nostrils. If it be stopt by a moist, cold, or foggy Air that does surround us, the smoaky Particles which ought to pass that way are retain'd in the Body and fills it full, as it will do a Room, where all the Vents are stopt, and a great Fire burning upon the Hearth, then the Air is darkned and the Chamber grows hot. This is the Emblem

of our Bodies: For when the Transpiration is obstructed or wholly suppress'd, the Spirits are darkned by the Vapours that are retain'd, the Humours are heated with it, and all the Body is on Fire. Thus we loose the Refreshments on the one hand, which we gain on the other. If the Northern Air refreshes us by Respiration, it heats us also by the Obstacles it brings against Transpiration: And being charg'd with a greater Quantity of Nitre than that of the South, it's a Question, Whether it refreshes us so much as is imagin'd, because it is more proper to Feed the Vital Flames; for we make those Fires that burn upon our Hearths more fierce, by throwing *Salt Peter* into them. But these Vapours that cannot exhale by the Pores being stop't, will they get out by the *Cartilaginous* Pipes of the Lungs, by the Wind-pipe, by the Mouth, or by the Nostrils?

The *Bronchia* are like the Vents of several small Chimnies that run up into the large Funnel of the great Chimney, which we call the Wind-pipe. The Mouth and the Nostrils are the Issue Holes or the Orifices of this Chimney that proceeds from the Hearth of the Heart; from whence the Vapours ascend into the Lungs, by whose Pipes it has a Passage to the Wind-pipe, and by this to the Mouth and the Nose. But the Vapours that come from the other Parts, and particularly from the Bowels, that are like live Coals, or the Steem of Wine and Beer

a boiling, that fly through the Pores which correspond with the Parts where the Blood ferments, and works as in so many little Barrels. The Chimney of the Breast cannot serve all the Body: And if it were capable of carrying off all the Vapours that arise from the other Regions; it must be after a great many Windings and a long Stay, which would give them time to grow hot before they could get out by Expiration. When therefore we put our Blood into an extraordinary Fume by Food, hot Remedies, or *Coffee*. We fill our Bodies with Vapours, which when they cannot get out by the Pores, flow back into the Mass of Humours, which they Heat very much, before they can pass through the Chimney of the Breast; from thence we may conclude, that though we Breath, Eat and Drink what is cold and moist, yet we have no great occasion to heat our selves by a frequent use of *Coffee*, or other such hot Liquors as those of the Northern Climates make much use of. The Refreshment that comes from solid Food is not near so considerable as what we expect from Liquid. Victuals is nevertheless hot enough to warm us, being full of Sulphur. The fiery Spirits extracted from the Corn of the North, that they call *Brandcorn*, is a plain proof that they are not so refreshing as People fancy. The great Refreshment then is reduced to Respiration and to Drink. We have already shown, that the Air of the Northern Climates kindles the Fire of the
Blood

Blood much better by Inspiration than that of the South. As to what concerns the Drink, when we consider one thing with another, it is no colder in the North than in the South. It's true, the Southern People drink Wine, but generally well mix'd, and many times with Ice that quenches the Fire of it. The Northern People drink Beer which is pure, and almost as strong as Wine; if we except Small-Beer, which is not much smaller however than the mixtures of Wine and Water. Those that debauch in Strong-Beer find themselves no less inflamed than those that exceed in Wine. Drunkenness, occasion'd by Wine, will not last so long as that occasion'd by Beer, which besides creates a more violent Head-ache than too much Wine does. Would it not seem then that Beer causes a much greater sublimation of the Blood towards the Head than Wine does; for it is the Tension of the Vessels more than the Irritation of the Dura Matter, occasion'd by the sharpness of the Humours that provokes this violent Pain. The bitterness of the Wormwood and the Hops, which are the principal strength of the Beer, is a sufficient sign of its Heat. We observe actually that this drink causes a great deal of Choler, a very hot Humour that a cold Principle is not capable of: Why do we then dread the coldness of Beer so much? Is it not merely a Pretence, that we may oppose the Heat of *Coffee, Tea, Chocolate, Brandy*, and other Liquors, to which it serves for a Basis, and of

which we think a too frequent Use cannot be made to cure the cold Intemperateness which we suppose is in our Stomach, by reason of our too much cold Drink, though it is quite contrary. Those that use hot Liquors ought by the same Position and Rule, to abstain from *Coffee*; but those that drink Wine make no less use of *Coffee* or strong Liquors than they that constantly drink Water, and those that drink nothing but strong Beer, do not abstain any more from the use of *Coffee* than those who only drink small Beer. It would seem that they are afraid that they shall not gather enough of Choler by one of those Liquors, but they must join them all in their Stomachs to make a greater Heap of that inflaming Humour, which may be called the flowing Oil or Sulphur of the Little World; I mean of the Animal World.

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C H A P. XV.

If Hot Liquors be always good against Wind.

IT is the Author of that Wind, which by its ill Smell denotes the gross Sulphur that is rarified by the Heat of the living *Æolipile*; I mean the Lower Belly: For Oil being a Compound of branchy Parts, is more capable of Rarefaction than the Water that is rarified in the inanimated *Æolipile*; yet it is for the dissipation of these Vapours that the frequent use of *Coffee*, *Tea* and *Chocolate*, and other Hot Liquors is required to mollifie Crudities, slimy Humours or clammy Phlegms; for the Viscosity that accompanies them, is the principal Quality of this Humour that changes into Wind. The *Coffee* (as we have noted already) moistens and cuts the Slime it opens the Orifices of the Milky Veins, which otherwise would be stop'd up (if they are not so already) to that degree as to hinder the Chyle to filtrate, which then goes forth by Stool with that Disease, which appropriates a Name to it self, that ought to be given to all Diseases of the Belly. If it were only hot Water it would be capable of producing this Effect. But the Lee of the *Coffee* produces it better; just as common

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Lye mixt with Ashes washes Linnen better than plain Water, though it be boiling hot, by taking away the Sulphur that makes Spots in greasie Linnen. Now the Membranes of the Intrail are burden'd more with these slimy Matters in the North, a Country of Crudities then in the South, where there is a better Concoction. The *Acids* with which the Air and the Food of the North are fill'd, contribute much to this Coagulation which makes the Humours so clammy.

This Reason appears plausible enough to recommend the frequent use of *Coffee*, *Tea*, *Chocolate*, and strong Liquors in the Northern Climates. It is certain, that the Air there hath much more *Acid* in it than that of the South. It is also true, that we Breathe, Eat and Drink this Principle of Coagulation, and that *Coffee* may be a very good Remedy against the Excess of it. But it is false, that the Heat which those of the Northern Climates have in their Bowels, is less capable to boil and digest their Nutriments, than the Natural Heat which those of the South have, though I believe the latter to be greater than the former. But it is not so much the greatness of the Heat, as it is the just proportion that facilitates the Natural Functions. The Paradox of *Joubert*, who denied against *Hypocrates*, that the Bowels were more Hot in the Winter than in the Summer, appears to me a most certain Truth; for neither the Antiperistasis of the cold Air, to which the Ancients attributed Augmentation of the inward

Heat

Heat during Winter, nor the suppression or considerable diminution of the Transpiration in this cold Season, will ever carry it from the Refreshment, which the frosty Winter Air and the more cold Food in that part of the Year than in the other Parts put into our Bodies. But suppose the Heat of the Stomach is not so great in the Winter as in the Summer, yet it does not cease to be more proper for concocting of the Food; for it is not in the greatness but in the just proportion of the Heat, nor by an Excess, but Mediocrity of it, that its strength to boil and digest the Nutriments doth consist. If then Mens Stomachs gather more Crudities in the North than in the South, it is not because the Principle of Concoction is more strong in the one than in the other, but rather because the Northern Appetites, which are much larger than the Southern, do not observe that proportion which ought to be between the Quantity of the Food they take, and the Strength of their Digestion. The dissolver of the Nutriments being *Acid*, it ought therefore to be more strong in the Northern than in the Southern Climates. The excessive Heat of the Latter being not so proper to dissolve as the moderate Heat of the Former. If then any thing should oblige the Northern People to frequent the Use of *Coffee*, to prevent or dissipate the Crudities that fills them with Wind, it must be their Intemperance, which would very soon pass from a moderate Custom to Abuse, and instead of a

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Remedy,

Remedy, become a Cause of Diseases. The best Remedy would be the contrary Virtue to this Vice; it would retrench the Matter of the Crudities that might Ingender for the future, by causing them to avoid too much Eating and Drinking; and it would consume their present Crudities, by way of Abstinence, and allowing time to the Natural Heat to concoct that which is not concocted enough. Thus the *Æolipile* or the Source of Winds would be exhausted.

But to consider the North as it is, and not as it ought to be, *Coffee* will always be more proper for them than for those of the South. Their excessive Appetites will always heap up such Crudities as will produce Matter of Wind, by making them take in more Nourishment than they are able to digest. This Confession on our side will force Two from those against whom we are in Debate: The first is shameful to the Partisans of *Coffee*, that Intemperance only should make it necessary to them; for they sacrifice to their Idol, of Pleasure they find in it, the Virtue which is contrary to this Vice. They might easily find relief without the help of *Coffee*; but they will not, because this Remedy is more agreeable than that of Temperance, which sacrifices Pleasure to Health. When voluptuous Persons seek Remedies for the windy Crudities, they do only make good one of those Three Qualifications which *Hippocrates* requires of Physicians; for he would have them Cure their Patients as soon as possible, by Remedies

medies that are either most ready, most Innocent or most agreeable. Those that would free their Stomachs or Entrails from the Wind that torments them, and prefer the Use or rather the Abuse of *Coffee* to Abstinence, are contented to acquiesce in the last Qualification, which was so placed by the ablest Physicians, because it is the least considerable; for common Sense can never prefer Pleasure, Health, to the speediness of a Cure: Its only Sensuality that can be subject to this Disorder. The Confession which fairly they cannot refuse, is, That Choler has no less part in occasioning Wind than Phlegm. We might also add, that it is so much the more proper to produce it, that it is has the two Qualities more requisite for this unhappy Production; namely, Heat and Viscosity, which is only an interlacing of the Branchy Parts, of which the Sulphur and the Bile is composed. Intemperate Heat occasion'd by excessive Choler, shall sooner produce Wind than Cold, against which *Coffee* is believed to be a Remedy, when we take it to expel Wind.

I conclude, that the Abuse of this Liquor, nay the common Use of it is sometimes more capable to augment than diminish it, because it strengthens the Cause; but I will save myself the Trouble of examining, whether it be Heat or Cold that makes those Winds. This Examination would be bought at too dear a Rate, if the Pleasure of taking *Coffee*, *Tea*, *Chocolate*, or other Hot Liquors, which the voluptuous Man esteems as *Nectar*, should be deferred

deferred but one Minute by it: And this discussion might also cost a great deal more, for if it should be found that this Evil, for which a Remedy is sought from these Liquors, did proceed from an Excess of Heat, or by a multiplication of Choler, we should lie under an Obligation to abstain from it; and here would be a Pleasure lost, a great loss to those that know no other Good or Happiness but that which is sensual. Those that seek Advice on an agreeable Medicine that they were before-hand resolved to take, are like him that consulted Dr. *Rondibilis* about Marriage, which he was before-hand resolved to Consummate. It is not Advice they seek after so much, as the Approbation of that which they are already resolved to put in Execution, and that they may have a better taste of their Pleasure, without any Remorse. The Idolizers of *Coffee*, *Tea*, *Chocolate*, and *Brandy*, have already determin'd the Matter by their love of the Use of 'em, And though they enquire if it be good against Wind, they will take it though you disapprove it as well as if you did approve it. Let the Faculty take heed of meddling with this, if they have any regard to their own Authority. We are more apt to follow the Devices of our own Heads than other Mens; or I should speak more properly, if I said our own Hearts; for the Head is but the Tool of that; Passion gets always the upper hand of Reason: For this maintains that hot *Coffee* cannot Cure a Distemper occasioned by an Excess of Heat; and

and the other to have the Pleasure of Contradiction, never fails to abuse some Examples that are ill understood, but which (if taken right) must of Necessity conclude otherwise than they would have em; Such a one had a Windy Cholick, and he drank *Coffee*, *Chocolate* and *Brandy*, and that carried it off. Therefore no Wind can stand against these Liquors. The conclusion is further extended than the Premises will bear, therefore its great odds, that it happen to be true: for it is evident, that to be just it ought not to contain any thing but what is deducible from the Premises. Now they speak only of one sort of Cholick, cured by means of *Coffee*. But to argue from one Species to the whole Genus, makes the Consequence nought. Because Man is a reasonable Creature, it doth not follow that all Animals are so. And because a fit of a cold Cholick may be cured by *Coffee*, shall we say that the hot Cholick may be cur'd so too? The contrary consequence seems to come nearer the Truth, for according to the Maxims of Physicians, The Cause of a Disease cannot be corrected but by its contrary. If *Coffee* cures a Cholick, which proceeds from Cold, it must be Hot; and it must needs follow. that it will augment the Cholick that proceeds from a hot Cause; so far must it be either from diminishing or curing it. There is nothing more common than this Paralogism, which concludes, that because a fit of Sickness has been cur'd by one Medicine, that Men

Men would have in Vogue; therefore that must have the Virtue to cure all the Species of Diseases that are of the same kind.

This is the only Hinge upon which the Mountebanks turn their whole Machine; for they make no distinction, but make one Saddle fit every Horses back, without consideration of the Circumstances by which the Effects of Remedies are diversified. Mean while the Sophism, that because *Coffee* expells Wind contracted by Intemperate Cold, that therefore it will do the same to all, and even to those that are produc'd by Intemperate Heat, needs but little penetration to confute it.

C H A P. XVI.

Whether Coffee by an Universal Medicine.

ALL Passions in general, and particularly that which Men have for *Coffee, Tea, Chocolate, and Strong Liquors*, is a plentiful Source of Illusions; they make each of these things Universal Medicines. We have seen by what has been already said, a Sample of the Piece; let us now continue to observe the false Arguments they put in the Mouths of their passionate Admirers. If we believe them this *Panacea* will ruin all the Apothecaries, shut up their Shops, and make all their Drugs useless; for in short, we have no occasion for them, but only when we are Sick; and we are never so but when Nature does not perform its Functions regularly; and *Coffee* can make it do so, by removing those Obstacles which hinder it.

We have heard what help they pretend it gives to the first Concoction and Digestion, we shall now take a view of the Help its said we get by it, to evacuate all those Excrements which follow the three Digestions: Those of the first Concoction are oftentimes stopt in the Bowels by two Causes, of which their Coagulation by the *Acids* of the *Pancreas* is the Principle; and their hardness, occasion'd

sion'd by dryness, is the most ordinary Cause. *Coffee* its said will help those two sorts of Constipation, by mortifying the *Acid* with its *Alkaly*, and by mollifying and softning those Matters by its Waters, which only become hard, because they are dry. But if this Accident be occasion'd by an Excess of Heat as it happens most frequently. Can *Coffee* then that is not cool of it self, be a Remedy for it; and will it not sooner augment the Disease by strengthening the Cause? For Heat and Dryness in the Intrails are the most frequent Causes of this Symptom; therefore the Northern Climates are less subject to it than the Southern. We are in danger then of doing more Harm than Good, by the Use of *Coffee* against Constipation; because the thing that makes them most mischievous is most common. 'Tis then but a silly declamation to insist so much upon the Advantages of this Liberty which *Coffee* produces. We easily agree, that it is useful; but we ought also to agree that its use is useless, improper in the Case here spoken of; nay it were to be wished that it were no worse than useless in this Case.

But let us compound with those passionate Lovers of *Coffee*, *Tea*, *Chocolate* and *Brandy*, and grant them they are Medicines; the use of them will be so much the less hurtful the less they be us'd; for we ought not to take Medicines every Day: They may accidentally happen to be useful in the least favourable Case. We might also be more refreshed by the

the Evacuation it procures of such Sulphurous Matters as inflame the Intrails, by staying too long in them, than we should be overheated by the *Coffee* that moistens them. If the excessive *Acid* makes the Excrements to Congeal and binds the Body ; the *Alkaly* of the *Coffee* ought to be a Remedy for both ; and then we might boldly give *Moliere's* Advice, *Piglia lossu signor moustru non ti fara pas male questo servitiale*. For *Coffee* in this case would do us more Good than Hurt, and be a very healthful Glister, particularly to those that cannot but with Difficulty make use of a Glister properly so called. But this Concession must not justify the Abuse of *Coffee*, Passion would be glad of any Pretence, and the smallest would suffice ; but we should cut them off from all, if we could persuade them that there are more innocent and more effectual Remedies against this Disease than *Coffee*. But they are less made use of, because they are less agreeable. We are not just enough to make a true Comparison between the disagreeableness and the Benefit that we have reason to expect from them : We ought to pass by the Offence that a Medicine may cause for a Moment, because of the durable Satisfaction that it procures by Health, and not to suffer our selves to be catch'd by all the Snares that Voluptuousness lays in our way.

The Pleasure that we find in the Abuse of *Coffee*, *Tea*, *Chocolate*, and other Hot Liquors is without doubt one of those Snares that is laid every where : The most Temperate Persons

sons can hardly escape them ; they find every where a Deluge of *Coffee*. Happy are they that can swim a Shoar. Temperance it self oftentimes suffers Shipwrack by it. Pray what's the Means that can save us ? Who is it that has Fortitude enough to resist the Rapid Torrent, of the many Examples given us by the wisest of Men ? * We do not care to be pointed at. 'Tis the Punishment of ridiculous singularity, say they, but take no notice that it is also the Reward of a commendable Singularity that makes us resist the Contagion of bad Example. 'Tis a meanness of Spirit and Mind not to dare to be Virtuous in the Presence of vitious Persons ; that Virtue which is not Proof enough against bad Example, is Weak or False. Every Body takes *Coffee*, but that is not a sufficient Reason for me to take it ; Custom is not a sovereign Law to judicious Persons, they do not make inquiry into what Men do, but into what they ought in reason to do. Their number is but small indeed ; the Deluge of bad Example drowns the whole World, and few People are able to escape it by Swimming ||. *Coffee* and Excess are come in Fashion, and this is a pretty good Reason for most People to take and Abuse it : For not to follow the Fashion is look'd upon to be the worst Character a Man can have in this World. Upon this great Stage do we all act the part of a Gentleman Citizen : To whom, says *Moliere*, The Mode is the sovereign and only Reason to make him do or forbear a Thing. But
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* *Quam Turpe est digito monstrari & dicier hic est.*

† *Quam pulchrum est digito monstrari & dicier hic est.*

|| *Apparent rari nantes in purgite vasto.*

because our Vanity would make us avoid the shameful acknowledgment of this Weakness it undertakes an Apology for the Fashion. I do as others do (say they) not because they do it, but because they have Reason to do it ; they would distinguish themselves from the Mob, whom a Favourite of *Meccenas* called *Densum humeris Vulgus, Unus e Multis*. A Character that does not please the Gentleman Beau : He values himself upon being distinguish'd. But do they find this ? For who is the great Man that resembles not the Common People in that respect. The signification of this word has so large an Extent, that it comprehends the Court, the City, and the Country, in regard of the Fashion.

'Tis true, that the Examples of great ones have a powerful Influence on the little ones. *Regis ad Exemplum totus componitur orbis*. But Kings also do often imitate the Vices of their Subjects : nay, the great ones are more Subject than the lesser sort to follow bad Examples ; they will not give Precedence to any ; the Fashion serves them for a Reason, and Laziness makes them content to spare themselves the Trouble of debating the Case : Reason is a most severe and imperious Mistress ; she will often curb their most natural, most beloved and strongest Inclinations. But the Fashion on the contrary flatters them ; 'tis by this and by their Corruption with which it keeps Correspondence, that it gains their Hearts. But since it is shameful to shake off the Yoak of Reason, to submit to

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that of Passion, which differs in nothing from that of the Mode : They endeavour to reconcile the Matter, by justifying the Fashion and proving that it is agreeable to Reason : They say all People take *Coffee*, because all People ought to take it. Can we digest or concoct our Food too well, or too well separate the clean from the filthy. They pretend to have prov'd that *Coffee* facilitates this Separation in several Respects. 1. By making a due Concoction ; for the Excrements can never separate well from the Crude Chyle, wherein they are too much entangled. This separation is made in the Bowels and not in the Stomach. 2. By facilitating the distribution of the Chyle by the Moisture it communicates to it. 3. By assisting the gross Parts of the Chyle to precipitate through a more vigorous Fermentation it occasions at the meeting of the said *Acid* in the *Pancreas*, by virtue of its *Alkaly*. 4. By procuring the Evacuation of that which precipitates from the small Guts into the greater ; or the whole Mass of the Humours into the Common-shore of the Body. They add likewise that it discharges the Body of the Excrements which the Second and Third Concoction, as well as the First, produces by making them more Liquid. By this Property the Choler filtrates better in the Liver, the Melancholy in the Spleen, the Serosities in the Reins, and the Phlegmatick Humours are better carried off by Stools. The last Excrement proceeds from first Concoction, and the other Three from the

the Second. 'Tis true indeed, that the slimy Humours and the Phlegm being the most Gross and least Liquid of the Excrements, have more need of being tempered than either the Choler or Serosity, which are by their natural Qualities thin enough of themselves; but they lose that thinness sometimes: For the Choler will grow thick and almost as hard as a Stone, by the Mixture of *Acids*; and how many dangerous degrees of Coagulation do we find between the first and the last, which is *Petrification*. *Coffee* which prevents them all, is therefore most useful to Mankind. 'Tis a preservative against the Jaundice and the Greensickness, because it hinders the Choler from hardning or fixing it self in the Liver; and consequently it prevents Constipation, because the going down of the Choler into the Guts is a natural Glister, of which the Cystis of the Liver is the Bladder; the Pore Colidoque the Pipe, and the Gall the Matter. It is also good against the Stone in the Liver, a Disease not so rare as People imagine. I have seen several instances of it. In short, *Coffee* is a Preservative against all Diseases which the Suppression of Choler produces, by stagnating in the Liver, or not seperating it self from the Blood, and there is an infinite number of them. How much then are People obliged to *Coffee*, which delivers and preserves them from all of 'em? If the Choler, which is naturally Thin, has often need of this Spur to keep it from stopping in the

Blood or in the Liver ; how much more necessary is it to Melancholy and Phlegm, which are thick and clammy, like Dregs or Glue, to prevent them from stopping in the Passages. The course Dough which remains in the Trough, or the thick Dregs that stick to Vessels which contain Oil or Wine, seldom come off but by the help of boiling Water. This good Office *Coffee* does us, it moistens, loosens, and forces away the thick Phlegm, and the dregs of Melancholy, which do not easily come out of the Labyrinth of the Spleen without this help. *Ariadne* is the Power of God which puts *Theseus* in a Method to get out of this Labyrinth. Mineral Waters, diluting Liquors, or *Coffee*, are like the Waters of the River *Achelous*, that cleans'd the Stables of *Augeus*, which our Bodies resemble being fill'd with Dung, as they were. The Physicians that prescribe those Remedies are like *Hercules*, that brought in those Waters. But have we need of Water to cause Water to depart from the Reins ; that is to say, the Serosity which is the fourth Excrement of the second Concoction, we should have no occasion for it if matters were in their natural state. The wise Creator of Nature hath made sufficient Provision for this Evacuation. The divine Fountain Maker has form'd hollow places in the Reins and in the Bladder, to contain those Waters for some time, least we should have been under a Necessity to void Water at all times and in all places ; which would have been no less inconvenient than shameful.

shameful. He has placed the Cisterns upon a Descent, to give the same to the Waters which are to go out of the Body, after they have been brought from the Reins into the Bladder. Thus we see in this Mechanism the infinite Wisdom of the Almighty Author. But our Intemperance opposes the execution of this healthful design, by the heat that it kindles in our Bodies : it makes all the Humours grow thick and leaves Slime and Sand in the Reins as well as in the other Entrails. The Serosity it self, by its Evaporations, becomes like Glue, and Incorporating with the Sand of the Reins, frames a Morter that hardens like Brick in a Killn ; or Petrifying by the *Acid*, as the Matter of the Stone that proceeds from the Bowels of the Earth, makes a Quarry of our Reins. The streams of *Coffee* passing that way destroy by its *Alkaly* the *Acid* that threatens the Reins with this fatal Coagulation, and mollifies and thrusts the Slime downwards that would be the Matter for the Stone. It opens the Mouth of the Reins, so that the Serosities which it makes more fluid may find a freer Passage. Thus you have the Evacuation of all the Excrements of the second Concoction by the help of *Coffee* ; the usefulness of which demonstrates the usefulness of *Coffee*. But it will appear better if we continue the History of its good Offices. It sends forth by Transpiration the Excrements of the third Concoction, as well as it does those of the Second and First, by Stool and by Urin. We cannot but own that it

is Diaphoretick as well as Diuretick and Laxative ; it promotes Stools and Urine by its Salt and by its hot Water ; and Transpiration by its Sulphur, which is manifest by its strong Scent and Bitterness : It purges then by those latter ways as well as by the First and Second ; it purifies the Humours, it makes the Spirits gay, it discharges the Solid and the Liquid Parts from any thing superfluous, it renews both the one and the other, and makes a new Body : Does not this make it *Medea's Secret*, and *Homer's Nepenthe*. This Elegy of *Coffee* promises too much to hold : The true *Panacea* is no where but in the Mouths of Mountebanks. It is not much used by wise Physicians, who promise a great deal less, but perform much more. The passionate Admirers of *Tea*, *Chocolate*, *Brandy*, and other hot Liquors, ascribe unto them the same Effects.

C H A P. XVII.

*If Coffee discharges the Body from
all Excrements.*

LET us now see what ground there is for those bold Promises made in behalf of *Coffee, Tea, Chocolate*, and other Hot Liquors, relating to the Evacuation of Excrements that being heap'd in the Body, corrupt the Humours and the Spirits, and affect or incumber the Solid Parts. Let us not be bubbled by their Panegyrist. 'Tis true, that *Coffee* may cleanse the Stomach, the Guts, and the Spleen from Glue or Slime, which might be the Subject of many great Distempers. But it is also certain that it may too much wash the Stomach and the Guts, carry off or destroy their Levain, over-heat the Spleen, make its sharp Humours boil, and give occasion to all the terrible Disorders that this over-heating and boiling do produce. The Abuse of *Coffee* may throw intemperate Persons into that Disease which hath its Name from its Effect; namely, Melancholy; by

causing that black Humour of the Spleen to fume up to the Brain. If it sets it on Fire, as it is capable to do, if it occasions Madness. If the Aduſtion be puſh'd on to the laſt degree, Carbuncles, Cancers, and virulent Ulcers may be feared, which are the unhappy Off ſpring of that Malignant Mother called Melancholy. I confeſs, that the Abufe of Salt, Spices, and ſtrong Liquors, of which Brandy is the Baſis, are moſt commonly and moſt readily the original Cauſes of thoſe dreadful Plagues. But the Abufe of *Coffee* is a great furtherer of this Mortal Production; its *Alkaly* will not ſometimes be ſtrong enough to mortifie the malignant *Acids* which is the Father of it. But it is ſtrong enough to put it in Motion, and to ſharpen its deadly Points or fatal Edges by a violent Fermentation. *Coffee* is therefore not at all times uſeful, nor to all Perſons. Melancholy People ought to uſe it with Diſcretion, on pain of being ſeverely puniſh'd by their own Exceſs. They think to moiſten the Slime of the Spleen that it may not ſtay ſtill, but go out of the Body, when in the main they do but irritate this fierce Humour, which if we may ſo ſay, ſets its Teeth on edge, and cruelly Revenges it ſelf for being attacked. This Advice is ſo much the more Neceſſary and Healthful, becauſe Melancholy Perſons are tempted to the Abufe of *Coffee*, by the livelineſs it gives them at the
present,

present, but it lasts no longer than a blaze of Straw, and only leaves behind it a more profound Melancholy than before: 'Tis a Joy that ends in Sorrow; a most unhappy Harvest. 'Tis a charming Mother that brings forth an ugly Daughter. We cannot make that Application to them as the Lirick Poet did to his *Philis*; *O Matre Pulcra filia Pulchrior*. *Coffee* does not always do good to the Spleen, as is pretended. Do you think it does good when it sets it in a Flame? The Spleen is no more obliged to it than the *Trojans* were to the *Grecians*, it gets no Good by it, but when being fill'd with Slime, *Coffee* liquifies and makes it circulate, or sends it to the Passages through which it must go, or when its *Acids* (being too much exalted) threaten the Humours with a Coagulation and the Tunics with a fatal Corrosion. 'Tis then that *Coffee* by its *Alkaly*, and the abundance of Water it carries into the Bowels, may hinder these Effects. But in all other Cases it is more hurtful to the Spleen than useful. We may say the same of the Liver, it does not always find Benefit by it, though the contrary is pretended; and the Pretence is grounded upon the Labyrinth, which the Vessels form in that Entrail; from whence the thick Choler finds much difficulty to withdraw it self, because of its frequent Obstructions and Jaundice that follow it. All the consequence that we can draw from those Principles is,

That

That *Coffee* may be serviceable to the Liver, as it is to the Spleen, in the Case of Coagulation and Obstructions, but in all other Cases it endangers the doing of Mischief: And this Case happens more frequent than the first, beyond all Comparison. The Liver has more reason of Fear than Hopes from *Coffee*. 'Tis a sulphurous Mine which requires a great deal of Care not to be inflamed, if we would not have it do as much Mischief in our Bodies as other Vulcano's do in the World. The Choler is certainly a fluid Oil or Sulphur that may be inflamed by the Abuse of Hot Matters, as if they were so many Matches. The Accusation that *Homer* charges on the Choler, that it burns the * Liver, is never better verified than when its inflam'd by Intemperance. *Coffee* is none of the least of those Matches. The number of them is infinite: All the instruments of Voluptuousness deserve this Name; for the most part of them are hot. The Water of *Coffee* does not quench all its Fire; there needs but one Spark to spring the Mine that is in the Liver. It will not blow up like that of *Mars* or like a Magazine of Powder when set on Fire: But he that kindles it by Intemperance shall Perish nevertheless. The Inflammation of the Choler and the Liver will soon throw him into a Consumption; the Mass of his Blood will swell so much by the rarification of its Oily parts, that the Patients will die by the Rupture of some Vessel and the Dissipation

* *Bills writ
jecur.*

pation of the inflamed Spirits, if a more sudden Death don't otherwise prevent it : This Flame will spare neither the Natural, Vital nor Animal Spirits : The Flame ascends equally in the great and little World ; and the Flame of the Liver passes very soon into the Heart and the Head.

The same will then happen to the Blood as would befall *Turpentine*, when distill'd on a Fire that's too hot, both of them take Fire. In this Condition the Brain is transported ; all the inflamed Humours crowd impetuously upwards ; the Vessels are so full and bended that their Rupture is almost inevitable, and the Rage of the inflamed Faculties so great, that the Spirits loose the Rudder, as *Paliurus*, and Reason suffers Shipwrack as did that Pilot. We may see by this Tragical Draught how much we are concern'd not to over-heat our Liver. The Abuse of *Coffee* heats Mens Livers in such a manner, that we have seen more than one reduced in a manner to Ashes ; at least they were so dry that they might have been crumbled to pieces : For by touching them they would become like Powder. Before it comes to this extream Dryness it proceeds by several degrees which ruin our Health very much, though it does not immediately take away Life. *Coffee* produces by its Abuse, the very Evil we would shun or Cure by the Use of it ; we make it stop up the

the Vessels of the Liver, by forcibly endeavouring to open or to keep them open. When it has dissipated what the Humours, but especially the Spirits, the Volatiles and the Liquids that the Choler contains, they cannot but stop in their Channels where they ought to flow. Super-natural Swellings or Schirrus's can never be formed in a Liver that is well temper'd : It is most commonly the Fruit of Intemperance which consumes in the Choler it self, that which is most fluent of all our Humours, the Principles of Liquidity in the Spleen puts a stop to it, and makes it stagnate in the Liver, after it has made it as thick as Dregs, or that it hath coagulated the same by a predominant *Acid* hid in the Bitter it self: For the Spleen degenerates into Melancholy, by the Aduſtion which unfolds the *Acid* Salt and by the Consumption of the Sulphurs that did surround it. The Exceſs of *Coffee* may bring about this Metamorphosis as well as other Instruments of Sensuality, which sell their Pleasures to their Slaves at a very dear Rate.

I must grant, that a moderate use of it may clear the Reins as well as the other Entrails of the Lower-Belly, of which we have already made mention, it would melt their slimy Humours, carry off their Sand ; nay, it would hinder the Formation of it, in destroying the Causes it by its *Alkaly* ; that is
to

to say, the *Acid*. And though these fatal Ingredients should already be formed there, it would discharge the Reins of them and wash them by a Torrent of Serosities which it puts forward; for it is very Diuretick: But an excessive use of *Coffee* hath a contrary Effect, it swells the Reins by over-heating them: This swelling shuts the Channels of the Spleen, from whence the Serosity descends into the Basin of the Reins, after it hath been filtrated through the Glands. The Torrents and the Streams dry up by the Heat of the Dog-Star, which consumes their Matters. *Coffee* consumes likewise all the Moistures of the Little World, as *Ovid* feign'd, that *Phaeton* converted all the Waters of the Great World into Vapours. It is the Dog Star of the Little World. We shall make our selves subject to the Stone by the Abuse of the Preservative we take to prevent it. Those who have it already ought to abstain from *Coffee* as from Poison; it wounds the Reins by its sharpness, and poisons them, by putting Fire to them. Physicians have observed, that Diureticks do abundance of Hurt to those that are troubled with the Stone. The Stone stopping up the Passages against that Flood of Waters which pushes it forward, the Reins must of necessity be overflowed by them, stretched out by their great Quantity, and irritated by their brackish-Quality. Now *Coffee* is reckon'd among the Diureticks; it takes away the Liquid Humours

mours from the Mass of Blood, and purges them by Urine or Transpiration, the gross Blood remains in the Vessels. It stands still most in the Entrails where the Streams of the Circulation winds and turns as it does in the Reins. If the Serosities stagnate when detain'd by Obstructions, they will grow thick like Jelly, through the Heat which the Abuse of *Coffee* kindles in them; as the Water that separates from the Blood in the Porringer will thicken like Jelly if it be kept a while upon the Fire, its like putting Fire to the Killn when the Furnace of the Reins is overheated by the Abuse of such hot things as *Coffee*: It shuts them up instead of opening them.

Nor is it always good to open the Conduits of the Reins, which are but too open in that Disease which the *Greeks* call *Diabete*; for it has no proper Name in our Language: But the Name denotes the Nature of it. It is an excessive Quantity of Urine. Any one may judge, that *Coffee* is not proper for this Disease, because it augments the Quantity of Urine instead of diminishing the same. The different disposition it meets with in the Body, and chiefly in the Reins, determines it to have these different Effects. It produces the Diabetes in a Body that is full of Serosity; from

from whence the Reins will be too much opened. And on the other hand, it will occasion a Retention of Urin in Bodies that are Hot and Dry, by inflaming the Reins, in closing up their Passage through the Swelling that the Inflammation causes, by thickning or hardning the Slime, which the filtration of the Urine retains there, or rather by draining the Source of the Streams, through the excessive Heat of the Body, or by the Obstacle which the *Alkaly* of the *Coffee* lays in the way of the Precipitation of Serosities, occasion'd by the *Acids* of the Atrabiliary Glands. The pricking Parts of which it is full, may very well occasion a Heat of Urin or Strangury, the one being nothing but a Species of the other; and both are occasion'd by the Irritation of the Bladder, which is a most sensible part, because of its many Nerves and Membranes. Those that find themselves any wise inclining to this Disease, or are troubled with it already, ought carefully to abstain from *Coffee*, if they have not a mind to contract very speedily an Ulcer in the Reins and in the Bladder. If we take but the least notice of the abundance of Blood wherewith all the Bowels are overflowed, we shall soon perceive the great disposition they have to be inflamed. The eminent dangers that follow this Inflammation being known
by

by all Mankind, it ought to make them very moderate in the use of Things that occasion it: Besides the great quantities of Blood that belong in common to all the Entrails, most of them have a Cause of Heat peculiar to themselves. The Liver has its Choler, which is nothing but a perfect inflammable Sulphur. The Spleen has its Melancholy, which though indeed it will not kindle so suddenly, yet the Violence and the Duration of its Inflammation is proportion'd to its Consistence. The Guts have their Dung which overheats them; and the Reins their Urin the name of which signifies its Heat.

They that are charged with Powder ought to keep themselves at a distance from Fire. Every one of our Bowels is a Barrel full of it. The Belly is the Mine which is ready to blow up. Let us not Spring it by our Excess. An Excess of *Coffee* is none of the least Causes of it. 'Tis, if we may say so, the Gospel of the Day, on another occasion, we shall speak as much against the other Matches of Intemperance; namely, *Tea, Ghocolate, Brandy, strong Liquors and Ragouts.*

The good use of this Drug may by Transpiration discharge the Body of such Excrements which the third Concoction left in it,
the

The pricking Pain that's felt all over the Body, after the taking too much of 'em, imploy not only the sharpness they give to the Blood, but in a particular manner the Acrimony of the Steams that ouze out thro' the Pores in greater plenty than usually. Now the benefit we receive from Diaphoreticks, is proportional to the necessity of that insensible Evacuation. Do but form a Judgement both of the one and the other, from *Sanctorius's* Demonstration, who with great exactness shews, that this insensible Evacuation, carries off twice the quantity of Excrements, that all the visible Outlets put together do. But let's consider not only the Quantity but the Quality of the Matter that passes this way; 'tis certainly the hottest and most stimulating part of the Blood, and that which is most apt to cause Inflammations. 'Tis a very saline and very sulphurous Water: Its Sulphur appears in the strong smell of Sweat; and its Saltness resembling that of Urine, is evidence that 'tis of the same Matter, tho of a different Form. The violent Pain of a Rheumatism, caused by a suppression of the Transpiration, is an unexceptionable Testimony of the Irritation it is apt to give, and this Testimony is but too palpably confirm'd, in the many Inflammations that its Recess produces. Ardent and Putrid Fevers are not the most dangerous consequents of its Recess; since Pleurisies and Peripneumonia's, the

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very

very Name of which is horrible to those who know the Danger of 'em, are the ordinary Effects of the same cause. It follows therefore, that so far as Transpiration is necessary to Life and to Health, so far *Coffee*, which promotes it, is of Use; and the same I say of *Tea*, *Chocolate*, and other Diaphoreticks.

I never did deny their Usefulness in the way of Mediocrity, in such Circumstances as render 'em Salutary. Since they are Created by God, they are therefore neither absolutely Useless, nor absolutely Bad: From so good a Cause as the Divine Hand, none but good Effects can proceed. 'Tis only our Abuse of them that stamps them with a Bad Character: So that all the harm is from the Creature, and all the good from the Creator, whose Goodness is boundless. Both *Coffee* and *Tea* are very beneficial in the Quality of Laxatives, Aperitives, Diureticks and Diaphoreticks, when we stand in need of these Vertues; but put that out of the Case, they do harm. To confine ourselves at present to Transpiration, we can't doubt but it may be Immoderate. The Excess of all Evacuations is offensive, not excepting that of *Pus*, which is not to be drawn out all at once upon the opening of an Imposthume. Immoderate Transpiration weakens the Body very much, by dissipating the Vital Spirit: And perhaps this is the greatest mischief that *Coffee* can do.

do. It puts the Vital Spirit in an extraordinary Motion: It lays open too large a Passage in order to force its Egress. The Vital Spirit is like the Eagle that came out of the Cage, and took its Flight towards Heaven, as soon as it smelt the Fire of the Pile, upon which they were Burning the Corps of the *Roman* Emperor. Our Body is at once the Cage and the Pile: Intemperance sets Fire to it, not only by the Abuse of *Coffee*, but by a thousand other Torches. The Doors of the Cage fly open when the Fire affects 'em, the Fowl flies away, and the Cage is Burn'd. All the Pores of our Body are so many outlets, by which the Vital Spirit may make its escape; and consequently those whose Pores are most open, are not the strongest; particularly, an excessive Aperture of the Pores is a great cause of weakness; and for that Reason, People are weaker in Summer than in Winter, weaker in the South than in the North, weaker after than before a great Sweat, tho never so Healthful in the End. The *English* Sweat, a Disease peculiar to Great-Britain, throws People down in a very little time, and tumbles them into their Grave. The Pores of those who undergo it are too open, their Transpiration is too Copious, their Humors too Smoaky, and the Spirits in too great an Agitation. Those who are in this miserable Condition, can't endure the open Air, which

throws 'em into a *Deliquium*, by the Re-
flux of the excessive Transpiration. The
Air pierces and strikes 'em to the Heart;
and their Vital Spirits is like a thin Flame
that disperses in the open Air. From hence
I conclude, that the Laxity or openness of
the Pores, is not an absolute Good; and so
Coffee and *Tea*, which procure it, are in
the same Class. *Coffee* and *Tea* can't merit
the Title of Beneficial, unless the Person who
uses them wants to have his Pores opened.
For if the Pores are already too open, the
Use of *Coffee* will Augment instead of
Diminishing the Disease; and to Use it in
that Case, tho never so little, is down-
right Abuse and Intemperance.

C H A P. XVIII.

Whether Coffee makes People Prolifick or Barren.

ALL Hot things may be reckoned so many Causes of Impotency or Barrenness. But we shall here confine ourselves to that caus'd by the Abuse of *Coffee*. This Proposition will surprize those who look upon it as a Sovereign Remedy against Impotency or Sterility; it will cover the *Jewish* Women with Confusion, and fill 'em with sorrow; nor will the Affliction be less to the Christian Ladies, that passionately long for Children and can't have 'em. Some of 'em perhaps will be ready to say to their Husbands, as *Rachel* did to *Jacob*, *Give me Children, or I Die*. However to oblige them, let's now enquire whether *Coffee* Favours or Thwarts Fecundity, and that in a Problematical way; beginning with the Assistance it affords for that End. With respect to the Male, they'll tell you, that by its Heat it animates the Vital Spirit; it kindles the Fire of Love represented by *Cupid's* Flambeau, *Excitat ad Venerem tardos earum Maritos*. Now *Coffee* produces these Effects only by Virtue of its being Hot, and loaded with Spirits and Stimulating Salts: And by the same Reason Swine-breads, Artichoaks and Fistic Nuts, are Serviceable to the Women when their

*Elumbes,
Frigidi &
Malificiani*

Husbands Eat of 'em. All the Aid that can be given to Impotent Husbands, is taken from Hot Things ; the most Potent of which is the *Cantharides*, which by setting Fire to the Kidneys, and the Instruments of Generation, have frequently Sacrificed to *Venus's* Idol the vilest of her Slaves ; to whom she gives a suitable Reward for their Infamous Services, by Selling to them in Exchange for their Lives, a Pleasure that's as foul as 'tis short Liv'd.

*Sol & Ho-
mo gene-
rant Ho-
minem.*

To avoid Repetitions, I shall not here enter upon what Heat contributes to Generation. The Sun which warms the whole Series of Nature, is the Father of all Productions. According to the Poets, *Prometheus* took the Fire from it, to Animate the first Man : And this Fable the *Epicureans* Explain to us, by supposing that the Soul is nothing but Fire. Nor are the *Peripateticks* wide of the same Sentiments, when they Teach that Man do's not Generate without the Assistance of the Sun : To which *Virgil* Alludes, in saying, *e meliore luto finxit Præcordia Titan*. 'Tis well known that the Poets sometimes call the Sun *Titan*. *Titai-*
non signifies in *Greek* an *Archer* or *Darter* : And the Rays of the Sun are like so many Arrows which it darts upon the Inhabitants of the Earth. The Heavens that contain these Arrows seem to bear the figure of a Bow ; and for that Reason the Poets Equip *Phæbus* with a Bow as well as a Quiver. *Apollo*, another Poetical Name for the Sun, is
Armed

Armed after the same manner. These Rays are true Fire, rather than those which the Eyes of Charity darted upon the Heart of *Lyfis*. They kindle the Fire of Love in the Blood of all Animals. At this great Lamp which Heats the whole stock of Nature, do's *Cupid* light his Firebrand, which shews that Love is nothing but a Fire kindled in the Blood of Animals. Accordingly we find this soft Passion do's not Flame in the Bosom of Nature, but when the Sun, which we may call its Husband, warms it by his presence. In Winter Nature may sing the same Song that *Dido* did of her dear *Psicheus*, *Ille meos primus qui me sibi junxit amores, Abstulit, ille habeat secum servetque sepultos*. In effect the cold Season Extinguishes the Fire of Love in the whole Fabrick of Nature, by the removal of the Sun, which kindled and fed it. But the return of that Star re-kindles it in the Spring, and makes it so brisk in the Summer, that it stands in need of being Moderated by the Autumn. Now, Youth is the Spring-Time of Life, and so the proper Season of Love; Old Age is its Winter, and accordingly neither Amorous nor Prolifick: Infancy is the entry or beginning of the Spring, which retains a tincture of the Winter; 'Tis hotter than Old Age, but cooler than Youth; and its Heat is insufficient either for Love or Generation.

Virility or the Age of full Growth and Consistence is much Hotter than Youth, but it is less Moist: And Moisture is as

requisite for Love and Generation as Heat is. The most Sanguine Temperament which joins these two Qualities, is the most Amorous.

A Bilious Constitution is too Hot, but not sufficiently Moist. A Melancholick is at once too Cold, and too Dry; as the Pitu- itous is too Cold and too Moist. Love and Fecundity require both Heat and Moisture. *Venus*, the Symbole both of the one and the other, was the Sister of *Apollo* the Poetical Sun, and the Daughter of the Sea, to Quali- fy her for the Mother of *Cupid*. Moisture she Derived from her Mother, and Heat from her Father, if we suppose *Jupiter* to be the Sun, as some Mythologists alledge. The same Qualities (say some) are to be found in *Coffee*, which is Naturally Hot, and takes Moisture from the Water, which serves it for a Vehicle when it enters our Bodies: So that it must needs be apt to promote Fecundi- ty: And supposing its Dryness to have the A- scendant above the Moisture of the Water that takes it Tincture, 'tis still very proper for Drying the stagnating and dead Hu- mours of the Sex, which has too much Moisture; The Womb is oftentimes over- flown with Flegm, and lined within with *Pituita*, as if it were dawb'd o'er with Slime. The Earth is not Fertile unless it be Moist and Fat; for without these Qualities the Vegetating Juice would be Defective. But at the same time, it must not be over- run with an Inundation. Marshes are Bar- ren; because the Vegetative Spirit is there Extingui-

Extinguish'd by the Phlegm. *Ignescit illi*
vigor, the Fire of it is not proof against
 Water: The Spirit of the Animal, and
 above all the Genital Spirit, which is yet
 more Fiery, is Extinguish'd in a Womb
 that's over Moist. Now *Coffee* which is Hot
 and Dry, is a Remedy against the Chillness
 and the Moisture. Nature has used its Ef-
 forts, to prevent both the one and the other.
 It prevents the cold Intemperature of this
 Model of all Animals, in heating it by a
 great abundance of Blood and Animal Spi-
 rits: For in that we meet with an almost
 infinite number of Arteries, Veins, and
 Nerves. In like manner it heats the Oven
 where it broods its Eggs, in order to Hatch
 little Animals, the Sperm of which is lodged
 in its Bosom, or which are there placed in
 Miniature. It strives to correct the hot In-
 temperature of the Womb, by draining that
 Marsh every Month, in an Evacuation pec-
 uliar to the Sex. Perhaps *Coffee* taken by
 Women, may be a Preservative against the
 one and the other of these Excesses, in regard
 that it heats and dries. It melts the Slime
 of the *Matrix*, which deserves the same Name
 that the Ancients gave to the Head, in cal-
 ling it *Pituita Metropolis*. And by this its
 Virtue, it carries off the most common cause
 of Sterility. For the Physicians, who know
 that the Excess of Moisture or Coldness is
 the frequentest occasion of Barrenness, are
 wont to prescribe 'em sulphureous Baths, or
 your Natural hot Baths, in order to pro-
 mote

mote Fecundity. And with intent to warm and dry the Womb more effectually, they stuff it with hot and dry Perfumes, from which it will follow, that the cold and the moister Sex, reaps more benefit by *Coffee*, which is hot and dry, than the Sex that is distinguished by these two Qualities.

All the World owns that Excess is as Offensive as 'tis Common. 'Tis true indeed the business of Amours and Procreation may be in some measure promoted by the moderate Use of *Coffee*, if so be that cold or excessive Moisture do's at any time cramp it. But this concession requires two Precautions; *First*, To be well assured of the Case in which it is proper, that is, of a Moist or Cold Intemperature, which are much more unfrequent both in the one and the other Sex, than the opposite Excess. In the *Second* place, It requires us not to Exceed the bounds of Mediocrity, in using this heating and drying Remedy, for fear the Use of it should degenerate to *Abuse*, and the Remedy prove a new Cause of Sterility. The usefulness of this Advice is Palpable. Every one must readily conceive, that to Exhibit a hot and dry Remedy to a Patient that's already Disordered by Heat and Droughth, would be the ready way to Inflamm the Disease instead of Curing it. You must therefore be well assured, that your improlifick Patients are over Cold or over Moist; before you prescribe 'em *Coffee*, or other heating, drying Things, in order to Fecundity.

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In fine, 'tis matter of Fact, that, of three Barren Women, two of 'em incline more to an Excess of Heat than that of Cold. Most Physicians are of this Opinion, as appears by their prescribing in this Case Cooling Baths, oftner than those of a Heating Virtue; and the Cool Mineral Waters more frequently than the Hot. Thus we may easily see, that the Faculty is consistent with it self. Sometimes it prescribes Baths Naturally Hot and Dry, against a Barrenness occasion'd by Cold and Humidity. On the other hand it recommends the Cooling and Moistening Baths and Waters against the same Distemper, when arising from a hot and dry Constitution. It times its Directions Seasonably, and shews its Wisdom in the Distinction.

An Hot and Dry Temperament and Climate are least proper for Fertility. Bilious Persons are less Prolifick than those of the opposite Constitution. I have already spoken of the Barrenness of too hot and too dry Countries, and the marvelous Fertility of those which are Cold and Moist without Excess. Heat and Drought makes the Humours Violent; and 'tis a Proverb Confirm'd by long Experience, that violent hasty People do not Generate. This seems to have been Barren *Rachel's* Humour, for if she had not been such, she would never have dared to take away her Father's Images. Cold Constitutions are more Timorous and less Interprising, such as her Sister

Leah

Leah was. But above all, *Rachel's* violence and heat appears in that Pathetick Expression, *Give me Children or I die*. Accordingly we find she was along time without 'em: Her best days were Unfruitful, because they were too Ardent. She had no Children till her excessive Heat was Qualified by the Recoil of Age. Neither the Dog-days nor the heart of Winter, render Nature Fruitful. The one dissipates and the other extinguishes the principle of Generation. The Fecundity of *Sarah* and of *Elizabeth* was Miraculous. Their Womb was too Cold and too Moist a Soil, which extinguish'd the Vegetative Spirit: *Rachel's* Womb was too hot and too dry a Soil, which dissipated the Vegetable Juice and Spirit. For the *Embryo* is like a Plant, which the *Gracians* call, *Zoophytes*. It follows from the whole, that the Men and Women who take too much *Coffee*, expose themselves to the Mortification of Sterility.

'Tis certain that the Abuse of *Coffee* mortifies the mutual Passion for Injoyment; and *Wine* and *Tobacco* do the same. *Tobacco* mortifies the Spirit by its Narrotick Sulphur and its fixt Salt: And *Wine* adds to these two Causes of Mortification, a Deluge of Phlegm that drowns the Spirits of the Brain. The Fire it kindles in the Intrails sublimes it towards the Head of the Animal Alembick. As for the Example of *Horace* and *Anacreon*, who loved their Bottle as well as their *Phyllis*, it do's not overturn the Rule we have laid

laid down. For, not to insist upon the Nature of an Exception, which commonly confirms a Rule; I am apt to believe that they did more Service to *Venus* and *Bacchus* in their Closets, than else-where. I know a great many People, who are only brisk and amorous in their Pen and their Tongue. We see a great many sing more Airy Songs over a Bottle than they drink Bumpers. The Question has been put, whether these Gentlemen served *Venus* or *Bacchus* most. Those who give *Anacreon* the Title of *Vinosus Senex*, seem to favour the latter: But at the same time we see he made as many Love Verses as he did Drunken ones. He begins with Love, and he ends with Love. He only takes Wine like *Nepenthe*, that is to say, like an *Anodyn*, to lay the Anxiety that Love had raised. Nay, 'tis possible that those Amours set forth in the Poems of *Anacreon* and *Horace*, were not in their Hearts but in their Head and Wit. So that this would be no Evidence against those who in accusing them with Drinking too much Wine, maintain withal that the Love of Wine is Incompatible with the Amorous Passion.

Besides, there's yet another Refuge. For these great Men might have Loved Wine without Excess; and 'tis only the Excess is deem'd Fatal to Amours. Then indeed it Dissipates, Fixes, or Drowns the Spirits by its Fire, and by its Tartar, or its Phlegm: So that it Infeebles the whole Body, the force of which depends upon the abundance and
vigor

vigor of the Spirits. A proof of this Truth, we have in the trembling or shaking that attends Drunkards. Now, to these two Causes of the weakness that siezes the Nerves, *Coffee* adds a third. And all the three join to produce it by the Exhausting or Diffipation of the Spirits. Generation in the mean time requires a great quantity of Spirits; and 'tis the abundance of them that give rise to the Passion that produces it. If the Humor which is the immediate Cause of Generation were not full of this vigorous Principle, 'twould continue in its Receptacles; for it owes its Egress to the Fermentation and Ebullition caused by the Spirits. Infancy and old Age are incapable of Generation; because the Spirits of the one are not sufficiently Free and Disengaged for that vigorous Operation, or else are not yet kindled and fired; And those of the other are already Extinguished. For a good quantity of Spirits, and those indowed with most Ardour, are required to prepare the Matter or Substance of Generation, and Metamorphose it into an Embryo, a Foetus, and a perfect Animal: And consequently, whatever dissipates the Spirits, is improper for Fecundation. Now, *Coffee* is neither the least effectual, nor the most unfrequent of the Causes that produce this Diffipation. Some will tell you, it furnishes the Blood with Spirits, in regard it Inspires us with a Gaity, and puts us in a condition to continue watching, which demands a continual Influence

fluence of the subtile Matter upon the Organs of Motion and Sense.

But to produce that Effect, do's not necessarily suppose that it enlarges the quantity of the Spirits in the Blood: 'Tis enough if it encreases their Motion. Clap a brisker Fire under a Pot or Kettle, and you'll make it boil over without augmenting the quantity of the Decoction. But, granting that *Coffee* do's lend some Spirits to the Blood; still the Blood repays 'em with Interest, and so loses more than it gets by the Loan. For the Spirit of this Drug is a consuming Fire, which quickly dissipates the fire of the Blood, to which it lends its wings to inable it to fly out by the Pores. The Blood had enough, or rather too much Motion, before the volatile parts of the *Coffee* imparted to it their's. We ought to make it our whole business to retain this Fiery Principle of Life in our Body; whereas we in this case labour to expel it by the Augmentation of its Motion and Volatility. That's the only consequence of Intemperance; particularly Intemperance in the use of *Coffee*, which puts the Spirits in an uproar, and dissipates them as Fire disperes the Spirits of Wine in the Air. After the most inconsiderable loss of Spirits, a Man has not too much, and a Woman has not enough. The Organs of Generation, which ought to be full of 'em, in order to perform duly their Function, are quickly Evacuated by the abuse of *Coffee*, which drains and exhausts their Source. Tho its use is sometimes

times serviceable in promoting the Fecundity of those who are too Cold or too Moist; 'tis nevertheless offensive to those who have the contrary Qualities. And its abuse will in the end prove prejudicial both to the one and to the other.

Some will plead, that *Coffee* is a great Appetitive, and so will open the Matrix which is rendered Barren by Obstruction: That being a powerful Desiccative, it will dry those whom an Excess of Moisture hinders to be Fruitful: That the Female Sex is more subject to a Moist Intemperature than to the opposite, and receive benefit by the frequent use of Hot and Drying Things. But in effect all the things abused by the Intemperance of the Mouth, are generally possessed of these two Qualities. In former times this sort of Abuse was peculiar to our Sex: But nowadays 'tis common to both Sexes. Nay the Abuse of *Coffee* is greater among the Women than the Men. It proves a diversion to the Idler Sex who drown their Cares in *Coffee*, as we do ours in Wine. Those who are moved with the Passion of *Rachel*, and all the *Jewish* Women, who look'd upon Barrenness as a Disgrace, will find themselves mistaken if they expect to promote Fecundity, by the frequent Use of *Coffee*. Tho its moderate Use sometimes makes them Blossom, the excessive Use of it obstructs their Fecundity not only by Dissipating the Genital Spirit, as well as all the other Spirits, but likewise by so thickening the Blood, that it cannot
flow

flow in the Canals and Vessels that water the Womb, as being the Garden in which that marvellous Fruit call'd by the *Gracians Embryo*, and by the *Latines Fætus*, Buds, grows and ripens. When it forms it self in the Womb, that Field ought to be well watered, like the Ground that produces a Melon, the Form of which the *Fætus* bears, while it is yet wrap'd up in its Tunicles. For the Body of the Womb resembles the Ground or Earth, the After-Birth the Plant, the *Fætus* the Fruit, and the Navel-string the stalk of the Melon. In order to the Forming, Growing and Ripening of the *Fætus*, the Soil which bears it ought to be well watered: For if the Matrix be dry it will Infallibly be Barren. The Fecundity of the great and of the little World require due plenty of the Vegetable and of the Animal Juice. And the immoderate use of drying things, such as *Coffee*, may readily cause that dryness in the Womb, that consumes the Principle of Fecundity.

The Astronomers give the Name of *Virgo* to that House of the Sun, in which it renders Nature Barren as a Maid, by the great droughth it causes. The *Cyrenaica* and the Desarts of *Arabia* owe their Barrenness only to this defect of Moisture: And all the World knows that your Sandy Countries are Unfertile for the same Reason: Pursuant to the Observation of the Famous Author of the *Georgica*, contain'd in the following Verse: *Hic sterilem exiguis ne deserat humor*

Q

Arenam,

Arenam, &c. The Epithet he gives to Sand in the Hemistich, *Male pinguis Arena*, is much the same with that in the now mentioned entire Verse. Among the marks of a good Soil, *Virgil* reckons in the aptness and facility with which it imbibes Water.

Now a Fruitful *Matrix* is like that sort of fat Earth; 'tis watered with a large quantity of Blood, which is the principle of its Fecundity, as the Vegetable Juice is of that of the Earth. That the Vegetable Juice may not prove deficient, the Husband-Man conveys Water to the Earth in Canals: Which is the same method that God has taken in sending Blood by the Arteries to all the parts of the *Matrix*, to the end that every Bed in this Garden of *Eden* may be well Watered, and that the Sperm or Seed sown in this Soil, may shoor forth and grow to the due Maturity of its Fruit, which ought to be Nourish'd by that Juice. The dry parch'd Soil in which Plants die for want of Vital Juice, is the Emblem of a Barren Womb, occasion'd by the excess of Heat and Dryness. Now, the abuse of *Coffee* may produce both the one and the other of these Intemperatures; for compassing which Effect, it needs only to communicate to the Blood, and the containing Parts, its Natural Qualities which are Hot and Dry. By this means it consumes the moisture of the liquid and solid Parts: And the Blood thickened like a Syrup, is unqualified for flowing in the Capillary Vessels of the Womb;

Womb; for 'tis these Capillary Vessels that throw it into the Cavity of the Womb. This will occasion a suppression of the benefit peculiar to Women: And then the Tree will bear neither Flower nor Fruit: The field of Nature will be Barren through its Aridity.

The Ancients took the Torrid Zone to be Inhabitable, rather for its Sterility, than its Heat: For as they knew of Remedies for the cold of the Frozen, so they conceiv'd there might be conveniencies, invented to guard off the heat of the Torrid Zone. But still they conceived a necessity of Sustenance in order to Life; and that such Sustenance would be wanting in a Country that bore no Fruit. In like manner a Womb overborn with heat and droughth will be Barren: And from hence we may readily judge whether the abuse of hot things, such as *Coffee*, which produces this double Intemperature, can be of any great service to Fecundity. Certainly 'tis not good, neither for Conception, nor for the Formation of the Fœtus, nor for its Birth. It prepares the *Matrix* after a sorry manner, for the first of these Functions by turning it into a dry parch'd Soil, which is not proper for Vegetation. It dissipates the Spirits of the Womb, and consumes the Vegetable Juice; in so much that the ropy Humors cannot flow and circulate. It robs the Animal Plant of its Sap; and half boils the Egg; so that it would be needless to set it a Brooding, when

its Sperm is destroyed by the Excessive Heat rais'd by this abuse in the *Ovarium*. You'll never see a Chick spring from a scalded Egg. Its principle is so tender, and the texture of the parts of the Animal in *Miniature*, so easily broken, that the violent Motion excited in the Spirits by the excess of *Coffee*, speedily raises a disorder in the Symmetry or the OEconomy of its tender Members. There we suppose the little Animal to be hid in the Egg, as an *Epitome* of the Plant in its Seed. But put the case, that *that* supposition were false, the same danger will appear in the forming of the tender *Embryo*: For its Texture is so fine, and brittle, that 'tis not proof against the least violent motion of the Spirits, or the least rapid Irruption of the Humors. Now, 'tis certain that the abuse of *Coffee*, of *Tea*, of *Chocolate*, and of other hot things, puts both the Spirits and the Humors into an over-bearing Motion, and threatens the tender Texture of the Breeding Infant. A very tender Fruit withers and dies, when surpris'd by heat, as well as when nipp'd by cold. Both the one and the other burns; for *Penetrabile frigus adurit*, and by a greater force of reason must that prejudice arise from excessive heat. *Ovid* feigns that all the Plants were already broil'd, before the fall of *Phaeton*, who run his Fathers Chariot too low. This is a Poetical Description of the scorching heats kindled by the *Perigeum* of too hot a Sun,

Sun, which consumes the Life, both of Plants and Animals. A *Matrix* too hot and too dry, is like Ground scorched by the ardour of that Star: Both the one and the other have lost their Spirit and their Juice; and if any Plant or Sperm has already taken Root in either, it turns presently as faded and dry, as that Seed in the Evangelical Parable, the Sperm of which perish'd throw the heat of the Sun, which quickly consum'd the principle of its Life by over-drying the Ground that bore it. Accordingly, 'tis a real and frequent Remark, that Women of too hot a Temperament, have difficulty in Conceiving, and are more subject to miscarry, than those of a more Temperate Constitution.

*Namque
Satis fluvium inducit, rivof-
que fe-
quentes.*

The most common Cause of this Miscarriage, is the loss of Blood. Now *Coffee* making the Blood too fluid, disposes it to fly out of the Vessels; and the Bleeding kills the Child, by robbing it of its Nourishment. 'Twas with this view that *Hippocrates* forbid the Bleeding of big bellied Women. The abuse of *Coffee* may raise a Bleeding in big bellied Women, which is so much the more fatal to the *Fœtus*, that we can't stop it when we will; as we do a bleeding in the Arm, in order to proportionate the quantity to the Condition of the Person that's bled. A certain Lady was very obnoxious to miscarriages, while she continued the abuse of *Coffee*: But as soon as she discontinued the abuse of *Coffee*, she ceas'd

to be subject to that inconveniency ; whether it was that the excessive heat rais'd in her Womb by the *Coffee*, burnt the Sperm, or that it stifled the Fœtus, or that it rais'd bleedings which wasted the Fœtus's provisions.

In fine, the abuse of *Coffee* may render Conception or Child-bearing pernicious. The inflammation of the Womb or obstinate bleedings are the mortal consequences of Child-bearing; and the immoderate use of these hot Liquors may produce both the one and the other of these fatal disorders. *Coffee* may occasion 'em, by setting fire to the Intrails, and making the Blood too liquid at first. In former times when Women did not know what hot Liquors were, they lay in Child-bed with more Safety and Success: But now that they abuse 'em, they bear the subsequent Punishment of the great Hemorrhagies, which speedily drain the source of Life. And the Men are punish'd for their abuse much after the same manner, for we see some of 'em have a menstrual flux of Piles, and that Evacuation becomes so necessary to them, that (like Women) they are very much disordered by its suppression. Such is the fruit of their Intemperance, which makes that Evacuation necessary, as a Remedy not so much against the Repletion, as against the immoderate heat. *Coffee* being loaded with sharp and subtile parts, like those of Aloe, it may readily open those Veins, and promote the Egress of the

the Blood by rendring it too sharp and too liquid. I have already taken notice of a great Man that suffered the same inconveniency by the abuse of Aloe. In short, all those who are subject to bleedings, at what part soever, ought carefully to abstain from all sharp and acrimonious, and from all hot things; for fear of losing their Lives along with the Blood. *Coffee* indeed will not produce this effect, when by a long Evaporation of the watery parts of the Blood it has turn'd into a Syrop or a sort of Lee: That is the common consequence of a hot Intemperature of long standing, and the condition of the Blood of all Hectick Persons. Accordingly we find it never spurts up in Venesection, but glides along the respective Member. But before it has had time to thicken by a long and slow Evaporation of its Spirits, of its volatile Salt and its Phlegm, *Coffee* causes violent Ebullitions in it by the excessive heat it kindles, and makes it spread in great surges by the immoderate liquidity it gives it. In fine, the Nature of the Embryo, which grows like an Aquatick Plant in the midst of Water, is evidence that the fire of Intemperance is altogether contrary to Fecundity. The Sperm of the Animal swims in a sort of Water. 'Tis well known that the *Chorion*, in which the *Fœtus* is form'd, is full of very clear lymph:

So that the *Zoophytes* is like the *Narcissus* Ut per quas
perit vi-
vere possit
Aguas
that breeds, grows, and lives in the Water, according to the Celebrated Author of the *Metamorphoses*. That

That which subsists by Water must needs perish by fire: And the fire of *Coffee* burning the Womb do's not spare the Sperm of that tender Plant call'd the *Embryo*. 'Tis like boiling Water thrown upon a tender green Plot, that presently withers thereupon.

* *Simon*
Paul.

* That great Traveller who charges *Coffee* with the thwarting of Fecundity, is therefore not so much mistaken as some think for; at least wise, this is certain, that the Countries which use it most, are less Populous than those which use it least.

C H A P.

C H A P. XIX.

What prejudice accrues to the Actions that we call Vital, from the abuse of Coffee, Tea, Chocolate, and other hot Liquors?

WE have already endeavour'd to clear *Coffee* of the charge laid against it of injuring the *Natural Functions*; and come now to enquire whether it stands justly chargeable, as being offensive to the *Vital Actions*. Without dispute, the most considerable Actions of the *Vital Class*, are, the forming of the *Animal Spirit*, the *Circulation* of the *Blood*, the *pulsation* of the *Heart* and *Arteries*, and *Respiration*. Now, all these Operations may be assisted by the moderate use of *Coffee, Tea, Chocolate*, and other hot things; As on the other hand, they may be obstructed by an immoderate use of them. As a defect of Heat or Fermentation is an obstacle to the forming of the *Vital Spirit*, *i. e.* its disengagement; so *Coffee* may assist it by giving Heat and Spirits to the *Blood*, to promote its Fermentation. If the thickness of the *Blood* caus'd by its coldness or crudity hinders it to Circulate, *Coffee*, which renders it more fluid, will serve for a spur to push on Circulation. If the weakness or slowness of the Pulse are produced by the same causes, *Coffee* may be the Remedy of

of it. If the Lungs are Asthmatick, only by reason of a cold and crude Blood stopping in the Labyrinth, form'd there by its Vessels; *Coffee* may cure that Asthma, by encreasing the motion and liquidity of the Blood that leans and weighs upon that Instrument of Respiration, as well as of Circulation, of which the Heart is the chief Pump.

But if the Vital Spirit is only weak, from the dissipation rais'd by an excessive heat; and if this heat opposes the Liberty of Circulation, not only by weakening the Animal Spirit, which is its principal Spring, but likewise by the extraordinary Rarefaction it produces in the Blood, and the extream Tension it causes in the Arteries and the other Springs that keep the Humors in motion: In fine, if the over-rarify'd Blood resists the Systole of the Lungs, as well as that of the Heart, so that the pulsation of these two *Viscera* is performed with difficulty; then *Coffee*, *Tea*, *Chocolate*, *Brandy*, and the other hot things which favour the Cause of all these evils, must be very improper to cure it. So that it is but a cold declamation upon so hot a subject, when People run out to an infinite length upon the succours given by the heat of *Coffee*, to all these Operations, when obstructed by cold, which is but the most unfrequent cause. Nay, 'tis so rare and uncommon, that of a hundred Instances of this Nature, 'tis possibly the cause of no more than one of 'em: For most, if not all, such cases owe their Original to the opposite Quality.

I own that too much chillness in the Blood, is contrary to all the Vital Actions, which are only produced by heat. 'Tis by heat that the Blood ferments, that the Spirit disengages it self from the gross principles which incumber it; 'tis by heat that the humors flow and run all over the Body, and consequently thro' the Lungs, which could not breath if they were loaded with an over-bearing quantity of cold and crude Blood stagnating in their Vessels. In fine, 'tis the heat of the Blood that makes the Pulsation of the Heart and of the Arteries: For it produces the *Diastole* by the quick Rarefaction it causes in the Heart. But after all, 'tis only a moderate heat that produces all these effects; which are opposed and thwarted by an immoderate degree of it. As to the Exhaltation of the Vital Spirit, 'tis manifest, from two Examples, that Excess of Heat do's not favour it. For the *First*, Questionless, Feverish Persons have too much Fire, and yet their Vital Spirit is very weak: The universal feebleness of the whole Body, is but too positive a proof of the weakness of that Principle which gives Being to Strength. Now, whether do's that Weakness proceed from this, that the Vital Spirit can't disengage it self by an excessive Fermentation, or that in disengaging it self it dissipates? In earnest, the last Reason is not so much for our purpose as the first, which may be confirm'd by this Reflexion. A separation of Principles is never duly performed

form'd but by a mediocrity of Motion: Whatever goes beyond that, puts them in Confusion, instead of procuring their disentanglement. The Principles of Wine do not take their separate stations till it ceases to boil; 'tis then that the Spirit sparkles upon the Glass, and is sensible to the Tongue by the edge and force it gives to the Wine, and the other Liquors that Ferment.

The *Second* Example, to prove that a great heat do's not disengage the Vital Spirit, is that of Wine boil'd: Put Must in a great Kettle or Caldron, over a brisk Fire, it will bubble up in great walms for a long while. Now if a strong heat be necessary to the fermentation and disentanglement of the Spirit, whence comes it, that the heat of a great Fire do's not disengage the Spirit of this Wine, which after boiling tastes as if it had none at all? 'Tis a hard matter to tell what's become of this subtile Principle; whether 'tis dispersed by the great motion imparted to it from the Fire, or remains still buried in the bosom of the Must. The small Quantity of Spirit that we draw from it by distillation, seems to favour the first supposition, for if the Spirit were still in the Must, why should not it come out by a strong Distillation? And yet it is not probable that the Spirit is evaporated, for it do's not seem to be so free and disengaged as to get off so. The Spirit in Wine is yet more disentangled than in Must, and so, one would

would think, should fly away sooner in burning; and yet we find burnt Wine has in all appearance more Spirit than Must, which has neither so much strength nor so brisk a Taste; both which Qualities do principally depend upon the Spirit. From what has been said 'tis evident, that Life or the Formation of the Spirit which produces it, is not favoured by the Excessive heat, kindled in the Body by the abuse of *Coffee*. But some may alledge, that 'tis very serviceable to Circulation, which is nothing else but a circular motion of the Blood; as excessive heat is nothing but a greater motion of the Humors and Spirits, than what Nature has given.

We have already set forth the obstacles accruing to Circulation, from the extream Rarefaction occasioned by the immoderate heat of the Blood: And we shall now proceed to shew the obstacles arising from immoderate heat, upon the score of the dissipation of the Spirit, and inspissation of the Humor, which being ropy and glutinous, like a Syrup, stagnates in the first Circuit or turn of the Arteries and Veins; and if it do's that, what do we think 'twill do in the Ramifications of all the *Viscera*? But supposing excessive heat were no impediment to the circulation of the Blood, and only rendered it a little more rapid; 'twould still be very prejudicial, even with regard to that Vital Function, which requires a great deal of moderation. The circulation of the humors is neither a rapid River, nor an impetuous
Torrent,

Torrent, but a Brook, that softly glides and winds thro' the Body. If the course of the humors were so very swift, 'twould afford no Nourishment to the parts, through which it passes. Plants are fed not by the water that passes over and runs by 'em, but by that which stops and remains where they are: So that the rapidity of Circulation would robb the parts of the Substance by which they are Nourished. Plants grow better upon the side of a Lake or Pool, than of a rapid River. If the Circulation is too rapid, thro' the abuse of *Coffee*, 'twill be so much the more unqualified for the uses for which 'tis design'd. Then it loses the quality of a gentle Brook that winds through a Garden or Mead to water the Plants; 'tis rather a Torrent or a Flood that breaks down all before it. We ought therefore to recal the praises given to *Coffee* for assisting Circulation; since 'tis capable of opposing as well as favouring it, and may render it too slow as well as too rapid. We may impute to *Coffee* all the disorders arising from the defect and the excess of Circulation, as well as the advantages of its Restoration upon the good use of it. The Votaries for *Coffee* fail not to attribute all disorders and even Death it self to the defect of this circular Motion; with intent to raise the reputation of *Coffee*, which gives a facility and liberty to the course of the humors in their Vessels.

I own the advantages accruing from *Coffee*, upon that score, are very great; but the abuse

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abuse of it knocks 'em all on the Head. I do not plead against the *Use*, but the *Abuse* of *Coffee, Tea, Chocolate, Brandy, Sugar, Salt* and *Spices*. These things are very Healthy when well used, and very pernicious when misused. A right use of 'em adjusts the Time, the Quantity, and the manner of taking them. *Always Coffee, and Never Coffee*, are two Extreame equally unreasonable; tho indeed the latter seems to be rather the least Criminal, in regard a great many have been, and do still continue, very Healthy, that never tasted of it. *Without Coffee, no Health*; and *with Coffee no Disease*; is the language of Passion that attempts to imbroil Reason. Tho *Coffee* is good, 'tis not good at all times, nor for all sorts of Persons; he who is relieved by it this day, shall find it offensive to morrow. There are some People that never have, nor never will receive any manner of benefit from *Coffee*; and there are others whom it very rarely annoys. 'Tis only Excess that makes it offensive to them, and the same is the case of the best things that are. Sometimes the best things meet with certain dispositions in our Body, which turn that into Poyson that would be a sovereign Remedy in another Case. In the most favourable Case, their excessive quantity will do harm; and that is the Sense of the Proverb, which imports, *That 'tis not the Quantity, but the Quality that Offends*. The force and efficacy of Quality, is proportionable to that of the Quantity:

Quantity: For a greater quantity of the same matter, contains a greater Quality, that is, more degrees of it. Let the Qualities of *Coffee* be never so necessary to our Body, they may be Communicated to it in an injurious Degree, so as to take off its just Temperature, which consists not in an indivisible Point indeed, but in one that has no great Extent. If you swerve from it never so little, you exceed the bounds of Health.

Sometimes *Coffee* Restores or Regulates the Pulsation of the Arteries of the Heart and the Lungs, and those who are great lovers of it, make a present and infallible Remedy of it, in the disorders of these Springs. If you're troubled with a Palpitation of the Heart, take *Coffee*, and the Palpitation will cease: But tho a Palpitation caus'd by the Coagulation or Crudity of the Blood stagnating in the Heart, may give way to this Remedy, it do's not follow, that when produced by the Acrimony of the Blood, twitching the Nerves of the Heart, 'twill disappear upon the same occasion. To my mind, in this Case, *Coffee*, *Tea*, and *Chocolate*, are more proper to encrease than to lessen the Palpitation; because they fortify the Cause of it. The same Judgement may be form'd of an *Asthma*, which is Cured by *Coffee*, when arising from the Coagulation of the Humors, by virtue of an Acid which raises obstructions in the Vessels of the Lungs, or curdles the *Pituita* in their Bronchia: For 'twill only irritate if the difficulty of Respiration

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tion proceeds from a heat in the Breast, and an excessive Rarefaction of the Humors in the Lungs, which are swell'd, and so distended by 'em, that they can't contract in order to expel the Air freighted with the steams of the Blood that boils in the Heart. *Coffee* will act the part of a Cordial, in rescuing the Heart from the oppression of chilly or crude Blood, lying heavy upon it, and wanting force to fall out of its Ventricles. But when the disorders of the Heart are produced by an excess of Heat and Acrimony, *Coffee* will but inflame 'em. The strongest Crucibles will fly and break upon too violent a Fire: And so you must not think that the Heart, which is neither Stone nor Mettal, can be proof against the greatest Heat, which throws it into *Deliquium's*, oftner without comparison than Cold does. Swoonings are much frequenter in Summer than in Winter, more common in hot than in cold Climates; and more in numerous Assemblies and Crouds, where we breathe nothing but Fire, than in the free Air. 'Tis obvious to all the World, that *Coffee* being hot, will not extinguish the Fire that gives rise to these Accidents; to give *Coffee* in such a Case, is pouring in Oil instead of Water. And yet Experience shews, that Water is at once the most familiar and the most salutary Remedy against Fainting-Fits; of which we Recover generally by the help of Water, rather than Fire; by Cooling rather than Heating. A sprinkling of fresh Water thrown upon the

Face of a Person in a Swooning-Fit, is a Restorative, that quickly brings him to himself. If the *Suffocation*, improperly call'd *Hysterical*, is seated rather in the Breast than in the Abdomen, according to *Highmorus's* Sentiments; we may throw in among the advantages accruing from *Coffee* to the Vital Spirits, the relief of Women troubled with Vapours: Which we forgot to speak of in its proper place. Several Ladies have conquered the Vapours by the sole use of *Coffee*: But sometimes *Coffee* promotes them. It opposes them indeed when an Acidity, or Crudity, the inseparable Companion of Grossness, are so predominant in the Blood, as to render the Circulation too slow, or to put a full stop to it for some moments, till the Spirits, whether Natural or Artificial, recover the motion of its Springs. But the Abuse of *Coffee* is so far from being an infallible Remedy against this Evil, that often times it proves the cause of it, by dissipating the Spirit of the Blood, so as not to leave a sufficient stock for the Functions of Life, or by thickening the Humor, with its excessive Heat, and drying up all the Phlegm, so that it circulates with difficulty, and stagnates in its *Viscera*.

Place the Passion call'd *Hysterical*, in what part of the Body you will, *Coffee* will never be an Antidote against it, if Heat be the cause of it. Now Heat is in effect the most frequent cause of this Passion. For your Women of a Cold Constitution are less obnoxious

to it, than those of a Hot. Youth full of Fire is more subject to it, than frozen Old Age. The North is less troubled with it than the South. The Dog-days are the time most infested with Suffocations, and the Winter-Season guards them off. The Female Sex are never so much plagued with them, as during their peculiar Evacuation; upon which occasion their Blood is Hotter than ordinary, in regard it boils like Wine in a Stove; and accordingly we find all Women are then affected with a Heat and Disorder. Now those who abuse *Coffee*, are apt to be more disordered upon this occasion than others, in regard their Blood is hotter and sharper. Such in effect is the fruit of Intemperance, for not only the abuse of *Coffee*, but all manner of Excess, that sets Fire to the Intrails, intails the same punishment upon the Transgressors. I hope this Transposition will be excused, since the Sentiment of *Highmorus* has thus presented us with an occasion of repairing the omission we made, in examining the pretended Succours that *Coffee* promises to the Natural Operations. Upon this occasion we may apply that Verse of *Horace*, *Quid dignum tanto feret hic promissor hiatu.*

C H A P. XX.

Whether Coffee, Tea, Chocolate, and other Hot Things, favour the Animal Actions.

WE come now to see if *Coffee* performs its promise better to the Animal Actions, which it pretends to favour, by promoting the Sublimation of the Blood towards the Head, the Distillation of the Spirit in the Brain, and its Distribution thro' the Nerves, in order to Sense and Motion. 'Tis true, that all these Operations require Fire; and that *Coffee* is proper to kindle that Fire. The Blood will not mount up to the Head, the Spirit will not distil, neither will the Distribution be performed, without Heat, which is only a rapid motion of the parts of the Blood, and consequently highly necessary for all these Functions, which are nothing else but so many Species of rapid Motions. If the Blood is not Hot enough, how can it rise to the Head? If its Texture is not sufficiently unlocked by Heat, how should the Spirit, intangled in gross Principles, get clear? Nay, supposing it could get off, 'twould lye still at the Spring-head, if the Heat or Motion did not promote its Distribution into the Organs of Sense and Motion by the way of the Nerves. The way of Distillation familiar to the Common People,

People, will set this Truth in a clear Light to them. When they go about to distil any thing, they kindle a Fire under the Alembick, and the Spirit do's not rise or come over till 'tis opened and set at Liberty by a violent Heat : And if the Alembick happens to Cool, tho never so little, the Distillation is immediately discontinued.

These Truths obvious to all the World, need not to be proved. 'Tis the part of your Counsellours that plead bad Causes, to enlarge upon useless Proofs, and keep wide of those which are necessary ; that they may not seem to stand quite dumb. But if the Bigots for *Coffee* would gain the Suit, upon the score of the Animal Actions, which, as they take it, would not be duly perform'd without the assistance of *Coffee*, it behoves them to shew the absolute necessity of that Drug, or else the great usefulness of it, from the relief it gives to those who use it beyond the bounds of Mediocrity. The first part of the Proposition, *viz.* The absolute Necessity of it, they are not so bold as to maintain. And the falsity of the Second, *viz.* Its Usefulness, &c. is but too too evident from Experience ; all *Europe* lived as Healthfully as now, for several Ages, without knowing *Coffee*, *Tea*, or *Chocolate*. The Zealous Votaries for *Coffee* are unwilling to acquiesce and confide in the care of Nature, which never fails to supply such things as are necessary. They fancy it leaves a great deal of work for Art to do :

And by virtue of this Supposition, they are so far from waiting for its necessary Succours, that they prevent 'em. By pretending forcibly to assist Nature, they interrupt her Operations. They apply their artificial help unseasonably and inconveniently. They increase the Heat before it wants to be increas'd; nay, often-times when they should rather lessen it. Do not go so fast before the demand comes; when any such thing is wanted, then you may give sufficient relief. The work of every day is enough for it self; you're apprehensive of an evil, that perhaps will never come to pass: Or if it do's, you'll have time enough to remedy it. Do not make a *Real* Evil of that which is only *Imaginary*.

Some will alledge; 'tis a prudential part to prevent such an Evil; and 'tis better to do so, than to stay to cure it after it happens. But this precaution is not necessary, but when we feel some disposition to the Evil in view. If we do otherwise, we draw upon our selves a certain Evil, to avoid one that oftentimes do's not threaten us at all. A great many People throw themselves into the Fire, for fear of falling into the Water: They over-heat themselves, for fear their Body, which they compare to an Alembick, should grow too Cool. 'Tis true the Body ought to be hot in order to distil the Blood, and draw from it the Animal Spirit: But at the same time it should not be too Hot. You can't distil any thing from an Alembick
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that's too hot ; for too violent a Fire consumes the matter of the Distillation, and dissipates the good Principles you would draw from it, especially the Spirit. The *Greeks* gave Chymistry the Name of *Pyrotechnia*, that is, the Art of moderating the Fire ; upon the consideration that every one of its Operations requires a certain degree of Heat, which it behoves the Artist to adjust. The great Author and Wise Moderator of the Natural Chymistry, has put into every one of its Laboratories and Furnaces, such a degree of Fire as is necessary for the Operations proposed to be there performed. By calling that degree of Heat *Insufficient*, which he esteems *Sufficient*, we have the Temerity, tacitly to charge him with Ignorance or Imprudence. For by our Intemperance we endeavour to augment it every moment ; we never cease to throw into it Fewel and Oil (so to speak) by our too hot Aliment, and our other Excesses, which set Fire to our Body. To confine our selves to the Instance of *Coffee, Tea, Chocolate*, and *Brandy*, the Abuse of which is as Common as Fatal ; that Fury of Intemperance, which always carries a lighted match in its hand, falsely supposes, that without the assistance of these hot things, the Blood could not be sublimed to the Head, the Animal Spirit could not disengage it self, nor perform its Functions duly in the Head, and the other Organs of Sense and Motion. Thus is the Blood so inflamed, that the little World may justly fear the Fate of the Greater,

ter, which shall perish by Fire. At this rate, we shall quickly have occasion to say, *Fuit Ilium, Fuimus Troes*; in imitation of Troy and its Inhabitants: We shall perish by Fire if we follow the bad Counsel of that Incendiary, called *Pleasure*. 'Twill perswade us that *Coffee* is equally beneficial to the Mind and to the Body; that both the one and the other gain Activity from it; its Volatile Parts (with which 'tis well stock'd) joyn- ing the Animal Spirits, and so augmenting their Activity, which consists in Motion. Then (*continues the Incendiary*) that univer- sal Spring, which influences all the Organs of Sense and Motion, animates them so much the more, that it flows into them in greater abundance: So that both Sense and Motion are benefited by *Coffee*. The good it do's to the Body reaches to the Mind; the former it puts in better order, and the latter it renders more subtile and penetrating. The Functi- ons of both the one and the other, require great plenty of Spirits, and but little Phlegm: Now *Coffee* consumes the Phlegm that drown'd the Spirit, the force and quantity of which it enlarges. In the Language of Old Rome, *Vir Emuncta naris*, signified a sharp quick Witted Man; for that he whose Nose do's not drop, is not clouded with too moist a Brain. The Quality opposit^e to Moi- sture is better for Wit, which seems to go out like Fire in a deluge of Water, with which the Head of pituitous Persons is over- flown. The *North* overcharged with Moi- sture,

fture, is not fo sprightly, active and witty,
 as the Dryer *South*. *Greece* and *Italy*, which
 are hot and dry Countries, have dazled the
 Eyes of all the World by the splendor of
 their Wit and Eloquence. *Helicon* and *Parnassus*,
 which the Poets feigned to be the
 ufual Residence of the Muses, are Situated in
 the South. *Voiture* in his Answer to *Cerifante*,
 who had fent him a good Ode from *Stockholm*,
 concludes that he was a great Favourite of the
 Muses, fince they had followed him to the
 remotest Regions of the North. Thefe prejudices
 are favourable on the behalf of a hot and dry
 Conftitution, with refpect to *Ingenuity*; but 'tis
 far from having the like advantage with refpect
 to the Body. Your Bilious hot and dry Perfons,
 are commonly more Ingenious than thofe of a
 Pituitous cold and moift Temperament. We
 meet with no Poets of the latter ftamp, for
 they generally retain to the firft Clafs. *Apollo*
 their Patron, and the Head of the Muses, in
 a Poetical Style, fignifies the Sun, which is
 nothing but Fire: For the heat and drynefs of
 the Sun, are beneficial to the Mind and
 Thought. In like manner, *Coffee* which
 joyns to heat and droughth a very great
 Subtility, will favour the *Genius* very much. A
 certain Preacher faid one day, that he durft
 not mount the Pulpit, without rouzing his
 Genius with a difh of *Coffee*. Who can but
 admire the Virtue of this Puls? And who
 would have thought of looking for the
 Edification of the Church in a difh of *Coffee*?
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The Spirit of the Council of *Trent* was lodged in the Courier's Portmanteau that came from *Rome*; but the Spirit of the Preacher we quoted but now, dwelt in the *Coffee-Dish*. But both the one and the other are far different from that with which the Prophets and the Apostles were Inspired. Inspiration is a'most as necessary for an Orator, as for a Poet. The same is the Spirit both of the one and the other: All the difference lies in the Language. We are told that *Apollo* delivered his first Oracles in Verse, and the last in Prose; in which cases the Spirit was the same, but the Style was different.

If *Coffee* do's good Offices to Orators, 'twill not be dis-serviceable to Poets. As the World goes now, *France* takes as much *Coffee* as may carry Poetry to the heighth of an Epick Poem, which it has not yet reach'd. For the Maid of *Orleans* do's not merit that Title. Her Metamorphosis of the Eyes of *Phyllis* into a Star, and her Temple of Death, are only fine Essays. But come, do not let us be cast down; may not the *French* Wit rise so far by the help of *Coffee*? Indeed I'm shrewdly affraid that upon this score, the Virtue of *Coffee* is as Fabulous, as that of the Fountain *Hypocrene*. I have a strong inclination to believe, that the good Wine of *Greece* and *Italy*, gave their Poets a more effectual fillup, than the best Waters of *Parnassus* or *Helicon*. D'ye think that 'tis Glasses of Water the Poet speaks of, when he says, *Fœcundi Calyces quem non fecere disertum*;
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and I'm sure he says it far less of *Coffee*, which he did not know. *Despreaux* is not *Boileau* but in the Surname. 'Tis well known that *Horace* whom he proposed for his chief Model, was no Wine-hater. The Epithet of *Vinosus Senex*, that the *Latins* gave to the *Græcian* Lyrick Poet, whom this *Roman* Imitated in his Odes, accused him of being too great a Lover of this Liquor, which, if moderately taken, has the reputation of whetting the Mind, by the Spirit it lends to to the Brain. For 'tis full of that Active Principle, as appears from its strong Smell, its pungent Taste, and the Active Vigor it spreads all over the Body of those who drink of it. Now, can *Coffee* pretend to the same Virtue? 'Tis the Wine of the North as well as of the East; The *Turks* comfort themselves with this Liquor, and so make themselves amends for *Mahomet's* Prohibition of the *Nectar* of *Bacchus*.

And yet their Wit do's not do it much Honour. Their Works are but very few, and we meet with nothing like Wit in them. The *Latin* Poet we quoted but now, call'd Bumpers of Wine, *Fecundi*; and the Fecundity he means, relates only to the Mind or Thought; tho it is in it self true, that Wine may contribute to the Fecundity of the Body, when the Barrenness proceeds from too cold a Temperament. But *Coffee* contributes neither to the one nor the other sort of Fecundity. We have already had a view of the obstacles it raises against
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the Fecundity of the Body ; and if we consider the matter right, we'll find its abuse equally opposite to the Fecundity of the Mind. I do not deny, but the good and discreet use of it may promote both the one and the other, when thwarted by the excess of Cold and Moisture, by opposing to these its Natural Qualities of Heat and Dryness. By what is said already, we may be able to conceive both the good and the evil that 'tis capable of doing to the Body, and to the Mind. When the Health of either is disturbed by the excess of Cold or of Moisture, the *Use* of *Coffee* is serviceable, as being a Remedy qualified to heat and to dry. I say the *Use* of it ; for the *Abuse* or taking an immoderate quantity of it, is prejudicial to all Mankind, let their Constitution be what it will. But if the Qualities of the Blood are in an even ballance, or if the Blood is too hot or too dry, *Coffee* which inflames these Qualities, must do harm beyond dispute. In this case, to maintain or restore Health, it behoves us to lessen what it increases, or to keep up the just Temperament that it destroys.

Some may insinuate, that we attack the Immaterial Nature of the Soul, when we suppose the Spirit to receive in it self the Intemperature that belongs only to the Body. But there's no such thing in the case : For if by the word *Spirit*, we understand that subtle Matter that like Wind rolls into the Organs of Sense and Motion, it is capable of this

this Excess in a literal Sense : And if by the word *Spirit*, we understand the Substance that thinks, it is uncapable either of Intemperature or of Temperament, these being only a just or unjust proportion of Qualities that it has not ; But at the same time, 'tis Injured by the one, and Succour'd by the other, by means of its Organs, which serve it *well* when in due Temper, and *ill* when their Qualities exceed the Limits prescribed them by Nature. These Organs are its Instruments in most of its Operations. The best Workman that is, makes but sorry Work if his Tools are bad. A Brain overcharged with Cold and Moisture, makes but few Spirits, or at least cloggs and extinguishes them ; upon which the Mind is dull, and the Body lazy and feeble, by reason of the deficiency of that which renders the one Lively, and the other Nimble and Strong. To take off these two Infirmities, a Remedy capable of heating and drying, is fully qualified. In this case *Coffee, Tea, Chocolate, Brandy*, and every thing that heats and dries, may be a Sovereign Remedy. But if taken in an over-bearing Quantity, it may prove Poison for the Mind, as well as for the Body. If the Temperament in which we find our selves, is good for the Health of the Body and of the Mind ; the Abuse of *Coffee* will violate both the one and the other, by destroying the Temperament. Both the Mind and the Body were well when the necessary Qualities were in a just Proportion ; but
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both will be out of order when that Proportion is disordered. A certain degree of Motion in the Humors and the Spirits, is necessary to the Operations of the Soul, and of the Body; and the Mediocrity of that Motion is destroyed by Excess, too little and too much being equally offensive. If you either add or subtract from the Natural Mediocrity, you spoil all: For what end should you make an addition of Motion, when you have enough already? And to what purpose would you subtract or impair, while you have no more than enough? The last fault you are guilty of, when you moisten or cool too much: And the first you commit, when you heat or dry to Excess, which is more common than the other. We seldom see Men make themselves too cool or too moist; 'tis generally Heat and Desiccation that they hunt after.

Of this we may assign two Reasons. *First*, Their Bodies being full of Oil and Sulphur, are more disposed to take Fire than to extinguish it. And in the *Second* place, The Instruments of Pleasure are a'most all Hot. *Circe*, the Representative of Pleasure, passed for the Daughter of the Sun; by which Fiction her hot Nature was pointed to. The *Syrene*, the other Symbol of Pleasure, was by the Poets lodged in Water, to moderate and quench her Fire. *Venus*, another Name for Pleasure, was Married to *Vulcan*, the God of Fire. *Love* which passed for her Son, and is the most voluptuous of all the Passions,

Passions, would be a Bastard, if 'twere not the Son of *Vulcan*, i. e. of Fire. Under the Adumbration of all these Fables, we see a very certain Truth; viz. That Pleasure, like a *Salamander*, feeds, if I may so speak, upon Fire. Now, the Abuse of *Coffee* kindles a Fire in the Spirits and the Humors. It dissipates the former, and burns the latter; so that *Coffee* is not the proper means to fortify either the Mind or the Body, the Operations of which stand in need of a great quantity of the one, and of the cool Temper of the other. The Vigour of the Mind and of the Body, depends chiefly upon plenty of Spirits; a scarcity of which is caused by the abuse of *Coffee*, which dissipates them by the excessive Motion it imparts to 'em. As the cool Temper of the Blood is necessary to the wellfare of the Body and of the Mind; so both the one and the other run the risque of being disordered by the Abuse of *Coffee*, *Tea*, *Chocolate*, *Brandy*, and every thing that over-heats.

The great Heats of Summer disperse the Substance or Matter of Winds, which answer to the Animal Spirits. The Winds call'd by the *Greeks*, *Etesia*, from their blowing certainly at a certain time of the Year, are never met with, but after the Dog-days, and always arise from the North, where the Sun has not had power enough to drain the Exhalations and Vapours. Spring and Autumn, the heat of which is moderate, are the most windy Seasons of the Year: And
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by a parity of Reason, your temperate Persons have a greater stock of Spirits, than those whose Body bears the excess of Heat and Droughth, Coldness or Moisture. To rarify the substance or matter of Winds, a sufficient degree of Heat is required; but not too much, for that would consume it. Now, put the Animal Spirit in the place of Wind; and you'll easily comprehend, that the excess of Heat and Droughth, caused by the Abuse of hot Things, is capable to Infeeble both Mind and Body, by draining and exhausting the Spirits. As for the Body; 'tis an Hydrantick Machine with respect to the Blood, which sets at work the pumps of the Lungs, the Heart and the Arteries, as Water turns round the wheels of a Water-Mill. But with respect to the Animal Spirit which stirs up its Springs, *i. e.* its Muscles, 'tis a Pneumatick Machine, like a Wind-Mill, that turns round by the force of the Wind. By this Mechanical Explication it appears, that the abundance of Spirits is necessary to the vigour of the Body: The consequence of which is, that *Coffee* which disperses the Spirits, must needs be a cause of Weakness. Accordingly, we observe, that those who take it immoderately are affected with a Tremulousness; the compleat cause of which is obvious, if we add to the Dissipation of the Spirits, their excessive or tempestuous Agitation.

To give a fuller Sense of the necessity of Spirits, for the most Spiritual Operations of
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the Soul ; the Soul has been compared to *Sibylla Pythia*, which never pronounced her Oracles but when she received the Spirit that came from below ; and so was rather the Spirit of the Earth than that of Heaven. A description of this Spirit we have from *Virgil*, in the following Distich, *Spiritus intus alit, totosque infusa per artus Mens agitat molem, magno se corpore miscens*. In the Macrocosm or great World, this Spirit is the Subtile Matter that penetrates all Bodies, and by virtue of its extream Liquidity, spreads it self over all the parts of Nature. In the little World, this Spirit is what we call the Animal Spirit, which being hid in the mass of Humors, disengages it self in the Head, in order to blow upon all the Members, and inspire them with Sense and Motion. This Spirit blows from below upwards, like that which animated the *Sybil*. The Brain resembles the *Tripes*, upon which the *Sibyl* (represented by the Soul) was seated. According to *M. Descartes*, the whole Body would be the Temple of Oracles ; the Brain would be the Holy Place ; the *Glandula Pinealis* (where he places the Soul) would be the Holy of Holies, or the *Tripes* ; the entry of the third Ventricle wou'd be the Sacred Hole which the *Greeks* called *Ædyton*, and the *Latins* *Adytum, i. e. Inaccessibile*, for that none but the Priests could come at it : And she became dumb when the Spirit ceased to blow thro' the hole of the *Tripes*.

According to Father *Malebranche*, the Soul
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delivers or pronounces the Oracles of God, without whose immediate Inspiration it conceives not one Thought. Our present purpose is not to enquire into the Truth of that Philosopher's Advances; neither do we speak here of a Spirit properly so called, which delivers its Oracles by the means of our Soul, as 'tis said *Apollo* delivered his by the Mouth of his Priestess. The Subject we here treat of, is a Material Spirit, like that which they imagined to proceed from the Bowels of the Earth, and enter into the *Sibylle*, who thereupon fell into a fury. We are told, that upon the coming of our Saviour, this Spirit ceasing to blow, all the Oracles turned Dumb. If the Animal Spirit is wanting, our Soul forms scarce any Thoughts; not that these are the product of that Subtile Matter, nor that the Spirit which distinguishes a Man from a Beast is Material; but that the Spirit which we call *Animal*, do's, by its motions which retain to the Body, give occasion to our Sensations, which properly belong to the Soul. Now, the Abuse of *Coffee* dissipates this Spirit by the agitation it causes; and consequently is not so proper to increase as to diminish. And yet some alledge it gives *Spirit a' Esprit*. But 'twas never pretended that the principle cause of Thought was meant by the word *Spirit*; but only its Instrument, which is nothing but the subtile part of the Blood, separated thro' the strainer of the Brain. For a Body, like *Coffee*, can never give a Spirit, properly so called; it can

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never give what it has not. When we say, a Man has a great deal of *Esprit*, we mean he is richly stock'd with that extream fine Essence, that is drawn from the Blood by Distillation in the living Alembick.

That such is the meaning of that Expression, we conclude from two principle Reasons. *First*, The Spirit, properly so called, having no Quantity, we can't properly say, that one Man has more of it than another: Not that I maintain the Equality of all Created Spirits, no, nor of Humane Spirits or Souls, and far less the Unity of all Souls, as some Ancient Philosophers did, and among the Moderns *Spinosa*: But that, supposing, all Humane Souls were Equal, one Man might be said to have more *Spirit* than another, as being possessed of a greater Quantity of that Material Essence that goes by the Name of *Spirit*. For *Thought* is a sort of *Pneumatomaney*; and 'tis improperly called by Dr. *Willis*, *Hydromancy*, since the Subject of it is neither Water nor Humor, but the Animal Spirit, the motion of which the Spirit properly so called observes, and by that Contemplation traces the causes that produced it. So that to think of such and such things, is to observe the Effects they are capable to produce upon us. Dr. *Willis*, by giving the Name of *Hydromancy* to *Thought*, seems to insinuate, that the Motion of the Nervous Juice is the cause of it, rather than the Motion of the Animal Spirit. For the word of which the Name *Hydromancy* is

partly compounded, signifying *Juice* rather than *Spirit*, which in the Original Language is *Pneuma*; it follows that *Hydromancy* will suit better with the Divination made by contemplating the Motions of the Nervous Juice, than with that drawn from the observation of the Motions of the Animal Spirit. But that great *English* Physician chose rather to expose himself to the reproach of an improper Term, than to that of a grosser Error, viz. That the Nervous Juice is more proper than the Animal Spirit to receive the Impressions of Objects, and convey 'em to the Brain by a Retrograde Motion, in order to lay them before the Soul, which resides in that Superior *Viscus*.

Dr. *Willis* mistook the *Species* for the *Genus*, in giving *Spirit* the Name of *Hydor*, the signification of which, in the best *Greek* Authors, often-times takes in all Liquid Bodies. In that Sense, Sensation would be the Divination of the Soul, formed from the Inspection of any Liquid whatsoever. Now, Fire, Air, *Des Cartes's* subtile Matter, the Spirit of the Chymists, and what we call the Animal Spirit, are without comparison more Liquid than Water. However, if the Spirit and the Nervous Juice were one and the same thing, 'twould still be a true saying, that *Coffee* sometimes assists and sometimes obstructs its Operation, that it sometimes whets and sometimes blunts. If that Juice is at any time too gross and ropy, the moderate use of *Coffee* may render it more fluid,

fluid, in order to a readier reception of the impressions of sensible Objects, and a speedier conveyance of them to the Brain. But the immoderate use of *Coffee* dissipates not only the Animal Spirit, but likewise the Nervous Juice that serves it for a Vehicle. When the Dog-star scorches the Earth, 'tis not only the Spirit, but the Vegetable Juice that it dissipates. So that, if the Formation of *Thought* were nothing but a sort of Vegetation, as some have dreamed, looking upon the Brain as the Earth or Ground from which that production sprouts in the Head; if it were so, I say, the *Abuse* of *Coffee* would still produce an effect contrary to that which is by them attributed to the discreet *Use* of it, viz. the rendering of the Brain more fruitful in Thoughts. If the bottom of the Brain were too cold or too moist, to bear a plentiful Crop of Thoughts, *Coffee* by its heating and drying Virtue would remedy that Barrenness. But if the Brain suffers no excess of Cold or Moisture, *Coffee*, by over-heating and over-drying it, would destroy its Fecundity in dissipating the Animal Spirit and Juice, that are its Principles. 'Tis therefore a gross mistake to ascribe to Excess the Effect that ought only to be attributed to the moderate Use of *Coffee*, *Wine*, *Brandy*, and every thing that we take to be full of Spirits and Volatile Salt.

This Error may possibly have been a great inducement to the Abuse of *Coffee*: For all the World covets *de l'Esprit*; they think
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they can never have too much of it, and yet *Folly* is oftentimes only an excess *d'Esprit*. For this Reason your great Poets are commonly accused of having a little crack in their Noddles. When the Abbot *Bourdelot* was told, that both the Court and the City called him a *Fool*, he made answer; *My comfort is this, that FOLLY is generally an Excess D'ESPRIT*. In the beginning of the abuse of *Coffee*, it may throw one into a Frenzy, if it meets with a Body full of very Inflamable Blood and Spirits. Towards the latter end, 'twill stupify, by dissipating the Spirit, and not leaving in the Brain a sufficient Quantity for the due performance of its Functions. Wine has the same effect; it whets the Genius of those who take no more than enough of it, and blunts those who drink too much of it. It joyns its Spirit to ours, and procures to ours that degree of Motion, in which chiefly consists that Quality of the Soul which we call *bel Esprit*. But *Wine* and *Coffee* rob us of more than they give, when they have broil'd the Blood, drain'd the source of the Spirits, and ruined the very solid Instruments that the Spirit properly so called makes use of.

I agree that Cold and Moisture, to which, 'tis alledged, the Brain has a Natural Disposition, must be highly offensive to the whole Animal OEconomy, which includes the Operations both of the Soul and the Body. That double Excess, blunts the Thought, renders the Motion slow, by infeebling or
extingui-

extinguishing the Spirit, in a deluge of Water, the fertile source of Palsies, Apoplexies, &c. The more danger attends these evils, the more desirable are the Remedies that keep 'em off: And in such distempers *Coffee*, which dries up that pond in the Brain, ought to be esteemed a Nectar, and a sovereign Preservative. The more we love our Lives, the more we will love *Coffee* in such cases.

But all my fear is, that this its good service should minister occasion to Excess, which renders it not only useless but offensive. For Passion spoils all: 'Tis incapable of Moderation: Constraint provokes it; it thinks it self cramped in the Limits of a discreet Use, and to gain its freedom flies beyond 'em. When we agree that *Coffee* may do service to a Brain that's too Cold and too Moist; Passion supposes the Brain can never be too hot and too dry, and so takes occasion to procure it these Qualities by the abuse of *Coffee*, *Tea*, *Chocolate*, *Wine* and *Brandy*; the esteem of which is heightened by the panick dread of Apoplexies, Palsies, Convulsions, &c. But what do we get by running to one extream to avoid another; by denying our selves a sufficient measure of sleep for fear of sleeping too much? Such is the first effect of the abuse of *Coffee*; by immoderate watchings it hurries us into eternal sleep, by exhausting the Spirits, and not leaving a stock sufficient to continue the watchings. In that case the Body is like a Mill that stands still for want of Wind: There re-

mains no moisture in the Æolypile, to form a new blast when the old is spent. The Nerves are like strings unbent, for our Body is like a Musical Instrument, that would Tune it self by virtue of the Wind bending its strings; or like a Ship whose Rigging would do their Office by means of the agitated Air. The Muscles are like Sails which flag for want of Wind, when they receive not a sufficient Quantity of Spirits; and how do we think they can receive it, when there are none left at the Source, *that is*, in the Head?

The abuse of *Coffee* may occasion this scarcity; *First*, by dissipating the Natural and Vital Spirit, which are the Matter of the Animal Spirit; *Secondly*, by putting the Animal Spirit in such a violent Motion, that it flies away into the Air. I own that this sort of Apoplexy is less frequent than that which arises from the excess of Serosity in the Brain, which it imbibes like a Sponge, till the Spirit is drown'd and extinguished, and at the same time Life it self. But *Coffee* taken to a great Quantity, may act some part, even in this Inundation, by melting down the Blood, and unripping its Texture: At least we find a great deal of Serum in the Blood we draw from your great *Coffee*-drinkers. This is a just punishment of Intemperance, which throws it self headlong down the Precipice, 'twould seem to avoid. Whey do's not separate from the Curd, but by virtue of an Acid: But the Whey or Serosity

rosity of the Blood separates sometimes by virtue of the Alkali of *Coffee*, which breaks the Texture of the Fibres of the Blood. The Acid Salt is not the only cause of those terrible Maladies which bring the little World to perish by Water, as the greater did in the days of *Noah* : But at the same time, I take it to be the most common cause of the Apoplexies that proceed from the fixation or extinction of the Spirits.

The Charge against *Coffee* is so full already, that we need not impute to it those Apoplexies which arise from an extraordinary translation of the Humors towards the Brain. But at the same time, if we made it a party concerned, we should do it no injustice. For whence do these Apoplexies proceed, but from an excess of Heat, subliming all the Blood towards the Head? And who doubts that *Coffee*, *Tea*, *Chocolate*, strong Liquors, and whatever over-heats, is capable to kindle such a Fire? Those who are least subject to take Fire, do yet upon a debauch feel Torrents of Flames (as 'twere) running thro' their Veins and Arteries; according to the Ingenious Fiction of that witty Person, that Metamorphoses the Eyes of *Phyllis* into Stars: And what, do we think, must be the Condition of those whose Blood is nothing but Oil, Sulphur, and Bitumen? 'Tis not a Pond or standing Pool of Sulphur and Fire; but a Torrent of Fire that flies rapidly all over the Body, and burns where-ever it comes. Those who feel in their Intrails the scorching Heats
kindled

kindled by the Abuse of *Coffee*, will pardon me for this *Hyperbole*. In fine, an Apoplexy is the Daughter, sometimes of Fire, and sometimes of Water. Now *Coffee*, like other hot things, is capable, by a fatal Fecundity, to produce both the one and the other. The same is the case of Palsies and Epilepsies.

Tho the immoderate use of *Coffee* produces Palsies, it do's not give rise to that sort which relaxates and obstructs the Nerves by an excess of Humidity, but rather that which withers and contracts 'em by an excess of dryness, call'd by the *Greeks*, *Syriasis*, from *Syrius* the Dog-star, and the *Latins*, *Uredo*. This is an evil that affects both Plants and Animals, in making the Cavities of the respective Fibres to subside and vanish. As I take it, Dr. *Willis* is the first that ever wrote of this sort of Palsies; tho the *Colica Biliosa*, which the *French* call the Cholick of *Poitiers*, from its frequency in that Province, is probably of the same Nature. At leastwise, heat and dryness are predominant in the Humor that produces it, as well as in *Coffee*, the abuse of which may for the same reason contribute to the production of these two Maladies. The scorching or burning up of Plants proceeds commonly from two causes. One is a boiling Oil that the Sun attracts from the Earth into the Air, and afterwards lets fall upon the Plants which it scorches. The other is a Wind, hot like Fire, which broils the Herbs. Now the excess of hot things throws two such causes into our Body.

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The Bile which they inflame, is like the burning Oil that falls upon the Plants: And the Animal Spirit which they over-heat, is like that fiery Wind that burns them. Both the one and the other of these two Causes, acting upon the Fibres of the Nerves, may produce the same effect as upon the Fibres of the Plants. So that, as the discreet *Use* of *Coffee* may be a good Remedy against a Palsy occasioned by excess of Moisture, so the *Abuse* of it may give rise to a Palsy proceeding from excess of Heat and Dryness.

The trembling and shaking which is look'd upon as the fore-runner of a Palsy, is certainly one of the ordinary effects of *Coffee*. And those who find themselves subject to it, ought to use that Drug very soberly; for it produces this accident, not only by the weakness it causes in the Nerves, in dissipating the Spirits, but likewise by the hurricane it raises in the Spirits, which are not calm for a long while after the drinking of too much *Coffee*. The North is less subject to the Palsy or Tremulousness than the South; and Pituitous Persons less than those of a Bilious Constitution; tho' old Age, a sort of Palsy equally Natural and Universal, is Cold and Moist. This Remark shews, that the weakness of the Nerves is not so often caused by an excess of Cold and Moisture, as by an excess of Heat and Droughth; which ought to be carefully minded, in opposition to the Vulgar Opinion, that makes the sole cause of this distemper to be the obstruction
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of the Nerves by Pituita. The World has not yet thought of looking for the cause of Palsies in the abuse of *Coffee*; and yet they might easily have remark'd, that the Abuse of *Wine, Brandy*, and all other ardent Liquors, that have *Brandy* for their Basis, have made many Persons Paralytick; Drunkenness is a *Demi-palsy*, in regard it makes those who are struck with it to stagger and fall; Nay, Drunkards are more than half Paralytick, upon the consideration that they tremble very much all over the Body; and are speedily down-right Paralytick, if they do not quit their Excess betimes. Your *Coffee*-drinkers indeed are not so soon Infeebled, neither are they Intoxicated like those who drink too much Wine; upon the account that it do's not raise towards the Head so great a Quantity of Vapours, or rather Humors; for tho it heats them sufficiently, to dispose them to mount upwards, it consumes them by its great Heat, or dissipates them by its great Subtility. And thus it comes, that 'tis rather a Remedy than a cause of Drunkenness. From whence I conclude, that if its good Use dissipates the Vapours, its Abuse will dissipate yet more the finest and subtlest of the Spirits: And by this Dissipation alone it may render the Body Paralytick, by robbing the Muscles of the principle spring of their Motion; as on the other hand, when moderately used, 'tis capable to augment their Vigour, by dispersing the superfluous Humidity that unbends and relaxates the Nerves. It

It appears therefore, that the good or bad Use of *Coffee* does much good or much harm. We may apply to it what was said of *Ori-gen*, *ubi bene nemo melius, ubi male nemo pejus*. All Created things have a right handle and a wrong ; like the Cloud that went before the *Israelites*, they have a Light side and a Dark. Their good Use is the Light, and their bad Use the Dark side. The former gives us a taste of their good, and the latter makes us feel their bad Qualities. The right Use of *Coffee* is very beneficial to a Brain that exceeds in Cold and Moisture ; and the Abuse of it do's a great deal of harm to a Brain that's too hot and too dry. They are mistaken who think that the diseases of the Head, take rise more frequently from a Cold and Moist Intemperature, than from the opposite. This false Opinion is the sequel of another equally Erroneous; *viz.* That the Head is a very Cold and very Moist Member. One would think that the great plenty of Blood and Spirits in the Brain, a double and potent cause of Heat, should have undeceived the Anatomists upon this score. But the matter is ; Venerable Antiquity has so far prepossessed them, by calling this *Viscus, pituitæ Metropolis*, that they have not the liberty left to form a Judgment contrary to theirs. The Water that often-times distills thro' the Nose, and incessantly trickles into the Mouth, confirm'd them in this prejudice, for that they took its Source to be in the Brain. But latter Anatomists have discovered

covered its Source in the Glands of the Nose and the Jaws, or in the *Parotides*. These Waters do not run from the Brain, neither thro' the holes of the *Sphenoides* Bone, nor thro' those of the *Ethmoides*, as the Ancients imagined; tho indeed some drops may descend by the Interstices of the Fibres that compose the Olfactory Nerves.

But supposing all these Rivulets sprang from the Head, 'twould not follow that the Head is so Cold as some take it to be. The Serosity of which these Rivulets consist, is a Salt Water, like that of the Sea; and 'tis well known that Saltness do's not cool. Of this we have a convincing proof in the alteration it causes in Hydropical Persons: And those who eat too much Salt Food, know it to be a Truth to their sad Experience. *I believe I have slept in Salt*, said a *Swiss*, when his thirst awaked him. In short, since Salt Water can scarce be said to cool, the alledged Dropsy of the Brain will not conclude its cold Intemperature. And yet we take a great deal of Pains to heat it by the frequent Use of *Coffee*, which (if the alledged Dropsy were real) would do the Brain more Service by its desiccative than by its heating Quality. The moderate Use of *Coffee* may consume and waste the Phlegm with which the Head is over-flown; and by that means 'twill cure a Head-ach, arising from a Serosity twitching the *Meninges*, tho at the same time 'twill augment that which proceeds from an inflam'd Bile, that sometimes rises

rises to the Head, and is distinguished by a Bilious Temperament, and a bitterness in the Mouth; as the former is by a Melancholic or Pituitous Temperament. There's as great a difference between these two, as between Fire and Water, so that they can't be both Cured by the same Remedy; and they act very preposterously, who prescribe *Coffee* against both, unless it were, that *Coffee* were possessed of the virtue of Cooling those who are over-heated, and Heating those who are too Cold; as some would seem to suppose, who make a *Panacea* of it. There's no such thing as an universal Remedy; You can't fit all Horses with one Saddle.

Those who make *Coffee* produce these opposite Effects, attribute to it two contrary Qualities, *viz.* Heat and Cold. This admirable Remedy is an Exception to that Maxim of the Philosophers, importing, that two contrary Qualities can't be lodged in the same Subject at the same time, unless they be in separate parts of that Subject. Now who can say that *Coffee* has cold Parts and hot Parts? Doubtless, all its Parts are hot and dry. And to alledge, that the Water which serves it for a Vehicle, brings in the contrary Quality, is trifling; for the Parts of the *Coffee* have the Ascendant over those of the Water, since it dries and heats; whereas if the contrary were true, 'twould cool and moisten: The Temperament of the Subject being Qualified by the predominant Qualities. They had better say that

Coffee

Coffee has the discretion to Heat those who are too Cold, and Cool those who are too Hot: That 'tis a *Proteus* which changes its form every Moment, in assuming contrary Qualities, answerable to the occasions of those who take it: That it makes it self all things to all Men, not to save some only, as the great Apostle said, but to comfort all that take it. This, on my word, is the Language of a Passion that's blind and deaf to Reason, which distinguishes the intelligent and voluntary Causes from those that the Philosophers call Involuntary and Necessary; upon account that these have no *Will* to modify or diversify their Effects, but necessarily produce the Effect allotted to them by Nature, unless some of the Conditions requisite to the Operation is deficient. Now, there's no such deficiency in the case of *Coffee*, to hinder it to inflame the Heat it meets with in a Bilious Body, and augment the Acrimony of the Bile that twitches the *Meninges*.

Coffee may readily reward its Zealous Voraries with a preparation or disposition to a Frenzy, a Lethargy, an Epilepsy and Convulsions. Of these four Diseases, the two first are Inflammations of the Brain; and questionless the Abuse of *Coffee* may easily inflame the Brain: The two latter are the result of the Irritation of the Meninges and the Nerves, or of an Explosion of Spirits loaded with Sulphur or Nitre; And, no doubt, *Coffee* may cause a great Irritation by the

the sharpness it imparts to the Humors, as well as blow up the Mine by setting Fire to the combustible Matter, and so cause Epilepsies and Convulsions. Upon these considerations I would advise all Phrenetick, Lethargick, Epileptick, and Convulsive Persons, to avoid *Coffee* as much as *Wine*. Those who differ from me as to this Injunction, allow of it with reference to the Phrenetick, but not to the Lethargick, Epileptick and Convulsive. The sleepyness of Lethargick Persons seems to justify the use of *Coffee*, which keeps one awake: But if we make the least reflexion upon the Nature of a Lethargy, which is nothing but an Inflammation of the *Meninges*, we'll quickly perceive that this plausible conjecture is Erroneous. Would you pretend to quench this Fire with the Fire of *Coffee*? *Similia similibus quæque curantur*, is not so sure a Maxim as its opposite, *Contraria Contrariis curantur*. Instances of the first Maxim are very rare, but those of the second are very frequent. Mr. de la *Clausure*, a great Advocate for *Coffee*, did not find his Account in following the first: He died a Martyr to *Coffee*, which would have been loth to kill so good a Friend, had it known its true Interest: Instead of putting an end to his Life, 'twould have preserved it, by restoring him his Sight, which ~~he~~ lost by a Lethargy. If he opened his Eyes for a minute or two, 'twas only to shut 'em again in profound sleep. If *Coffee* had been capable of the Miracle we spoke of above, it

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had a noble opportunity of exerting it self on the behalf of this its famous Partisan, who fell a Sacrifice to the Fire of a Fever. Why did not the Fire of *Coffee* quench the febrile Heat like Water? But that's too much; I should have been contented if it had but Cured his Deafness, which threw me into a very dangerous Relapse, as being obliged to talk loud to him after I but just recovered of an Inflammation of the Breast. I was forced to speak thro' a Trumpet, to make the deaf Man hear me; tho at the same time he drank nothing but *Coffee*, which passes for a Sovereign Remedy against Deafness.

Nay, 'tis as much cryed up for the Eyes. 'Tis said to make the Eye-sight quick and fine; to Cure the diseases of the Eyes, by making the Visual Spirit more Subtile, and consuming the superfluous Moisture of the Brain and the adjacent Glands, which are so many springs of Defluxions that shower down upon these Organs of Sight. Every thing about *Coffee* is so precious and Salutory, that its Patrons will not lose so much as its Vapour or Steam, but hold their Eyes over it to sharpen the Sight. But these Virtues are the product of their Passion, more than of the intrinsic merit of the Drug; at leastwise 'tis their Passion that extolls them beyond what is real. When deafness and the other disorders of the Ears and the Eyes, have no other cause but the superfluous Humidity that distills from the Brain, and the neighbouring

neighbouring Glands upon these Organs, *Coffee* may then do some service by its desiccative Quality, and the subtilty of its Principles. But when they take rise from heat or dryness, 'twill rather inflame than mitigate the Disorder. I believe *Coffee* is not bad in what we call the *Gutta Serena*, because it brings no speck upon the Eye. It may dispel the cause of that, which consists in a Water that flows from the Brain into the Optick Nerves, and there making an obstruction, interrupts the influence of the Spirits from the Brain to the Eyes. But I believe *Coffee* can't be good in an Inflammation of the Eyes: In that case it would add Fire to Fire. In a *Gutta Serena* I would use it both inwardly and outwardly; Internally for a Desiccative Prifane, and Externally in the room of the *Collyrium* made of the Infusion of *Crocus Metallorum* in Wine. But in an Inflammation of the Eyes, I cannot approve it, neither for Internal nor for External Use. 'Tis too hot to quench the Fire of the Eyes. In a *Vertigo* or Giddyness, its effect is Equivocal. If that disorder is occasioned by an imperfect obstruction of the Nerves, which like a bank forces the Spirits to rebound towards the Brain; *Coffee* may be of use to clear the Cavity, by increasing the Rapidity of the Spirituous Torrent, or by consuming the Phlegm that blocks up the Nerve, and so re-establish the regular, and break the circulating, motion of the Spirits. For 'tis plain, that the rapid re-

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bound

bound of the Spirits towards the Brain, forms that whirling upon the opposition they meet with in their passage thro' the Nerves: Just as the Air do's when the Wind is repulsed by a Body, the resistance of which it can't surmount. But if the Giddyness is caused by a sudden and violent Rarefaction of the Spirits, loaded with Nitre and Sulphur, *Coffee* will only augment and accelerate the Paroxysm: For it serves to set Fire to the Mine and blow all up. An Instance of these two Effects we saw in Mr. *Gautier* Minister from *Berlin*, who was subject to a Vertigo, and drunk a great deal of *Coffee*. That Drug gave him relief at first, when the accident was caused only by Vapours, which the *Coffee* dissipated, or by obstructions interrupting the distribution of the Spirits: But afterwards it made him worse, when the disease had inflamed his Bile, and made all his Skin yellow.

The same may be said of the use of *Coffee* against an Epilepsy. If the cause to which *Galen* attributed the Falling-sickness were the true genuine Cause, *Coffee* would be a Remedy against that dismal disease. That great Man thought it never happened but when the Cavities of the Brain were half full of Water; and that when they were quite full, an Apoplexy took place. A drying Remedy, like *Coffee*, might at the long run waste that cause. But in regard *Galen's* Opinion is not probable, and that the most frequent cause of the Falling-sickness, and a

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Vertigo, is the sudden firing of the Spirits; *Coffee* is more capable to kindle than to quench it. If the Irritation of the Nerves is the only cause of an Epilepsy, as well of all Convulsions, as a'most all the Ancient and Modern Physicians believed, before *Willis*, who first thought of the Explosion of the Animal Spirits, by the Inflammation of the Sulphur and Nitre, with which they are loaded, in order to explain some Symptoms that the other Systems gave no account of: If cases stood thus, *Coffee* might justly be lifted into the number of the Causes that produce these diseases, for as much as it renders the Humors very sharp. On the other hand, if the Irritation be caused by an Acid, the Alkali of the *Coffee* will be proper to correct it. But considering that the Bile, which is a very sharp Humor, is the most common cause of a *Vertigo* and an *Epilepsy*; we run no risque in remaining assured that *Coffee*, possessed of an Inflaming Quality, do's commonly fortify the principal or original cause of these Maladies.

The Conclusion.

THE Abuse of all other hot Things has much the same Effect with that of *Coffee*: But we have here confined our selves particularly to that of *Coffee*, upon the consideration, that as it is most Common, so it do's most harm in the World. The received Opinion

nion of its Innocence renders it yet more offensive. The pleasure that People take in drinking it, keeps most People from entertaining the least suspicion of it. That would be a piece of Ingratitude; they Sacrifice their Health and their Life to the acknowledgments they take to be due to it, or rather to the love of Pleasure. Its Illusions are as frequent as they are dangerous. Security do's not lessen the danger: *Coffee* is not the more Innocent for being thought such; and for that reason I would choose to trust it the less. An Enemy that passes for a Friend kills with more security. If Poison can pass for Aliment, its Malignity is not suspected. If 'tis slow, the surer is the blow; for that which attacks with violence, gives us notice to be upon our guard, and so misses the aim. In short, the hot things which we abuse in the way of Pleasure, consume us with a slow Fire,

I do not alledge that *Coffee*, or the other hot things are Poison. Their *Use* is of great Utility; and would to God that their *Abuse* were not more than useles. Tho of all Bodies, Poisons are the most contrary to our Life, yet certainly they contribute less to our Death, than the other Bodies that are not near so pernicious. These we take often, and the others but very rarely. The use of heating things is frequent, because 'tis agreeable; but that of cooling things is unfrequent, for that it do's not please: Both the one and the other become as offensive by

Abuse

Abuse, as they are serviceable by good *Use*.
 All manner of Intemperature is contrary to
 Health, which consists in a just Tempera-
 ment ; but the Hot is more common than
 the Cold. Our Body is a train of Sulphur ;
 our Blood is Oil, and nothing is more Infla-
 mable. Fire consumes all before it, but,
 above all, such things as take it easiest. The
 just Quantity of it inspires us with Life, and
 what exceeds that, lodges us in the Grave.
 We are always placed between Fire and
 Water, the just proportion or *Æquilibrium*
 of which preserves us ; as the victory of the
 one and defeat of the other destroys us. As
 long as they keep struggling we continue to
 be ; and therefore we ought always to * *siderare* *Dum Spi-*
 with the weakest, for fear we fall along with *ritus hos*
 it. If the Cold has the ascendant of the Hot, *reget artus,*
 we must add to our Heat ; and if the Hot *Frigida*
 prevails, we must Cool. The prevalency of *pugnabunt*
 Heat is more common than that of Cold, and *Calidis,*
 and *Humensia*
Siccis.
 for that reason we ought to be more upon
 our guard against the one, than against the
 other. Cold is only without us, but Heat
 is within us ; 'tis lodged in our Intrails, and
 as it were in the Center of the Fabrick, which
 it quickly ruins. An Enemy without is al-
 ways less to be feared than one in our bosom.
 No Enemy is more terrible than Fire ; when
 it takes hold of a House, it puts the whole
 Village in a hot Alarm ; so that every one
 cries Fire, and brings Water to quench it.
 Let us not extinguish our Fire, for in so doing
 we extinguish Life: But let us keep it in the
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just bounds of Moderation, under the pain of Death. *Est modus in rebus, sunt certi denique fines, Quos ultra citraque nequit consistere rectum.* Let us make a sober use of hot things: For we have a great disposition to the Intemperature of that side, against which the use of cooling things is a preservative. Excess in the use of cold things, will extinguish the Fire of Life, but a moderate use will preserve it. A great Quantity of Water puts out the Fire in the Forge, but a little sprinkling makes it brisker.

Throw in Oil, Sulphur, or Fat things, the Fire will be greater, but of shorter duration: For by its violence it consumes that which should feed and preserve it self. Now this is the case of the Voluptuous Man; he wastes and extinguishes his Fire, by over-heating it; he makes hast to die by a quick consumption of the provisions of Life. Our Body is like a Lamp, in which the Blood is the Oil, and Life is the flame and light: And to make it give light long, it behoves us to Husband the Oil, by throwing in some *Water* to retard its consumption. *Methusalem* who lived near 1000 Years, drank nothing else.

F I N I S.